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EVANGELICAL SCHOOL OF THEOLOGY

RECORD OF CHRISTIAN WORK

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Volume 51—Number 2 FEBRUARY, 1932

In This Issue:

Lightning Conversions

"Lord, I Believe: Help Thou Mine Unbelief!"

Revival

Keeping the Fire Blazing

The Apocalyptical Element in the Bible

The Message of the Gospel According to John

Bible Notes on First Corinthians

The Christ of the Mount

William Olney Adam W. Burnet

G. Campbell Morgan A. T. Robertson Raymond Calkins

W. Douglas Mackenzie

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257 MISSIONARIES

will be deprived of the RECORD OF CHRISTIAN WORK during 1932 unless an additional $514 is secured before March 1st. Last year 1105 of these free missionary subscriptions were sent but with the funds raised for 1932 only 848 can be furnished. And the waiting list of new names is growing every day!

The problem is to raise this $514 for 1932 gift subscriptions without interfering with the fund for 1933 subscriptions. We cannot urge you to subscribe to this deficit for 1932 if subscribing now will interfere with your regular gift to the Free Distribution Fund. On the other hand, it seems unfortunate to withdraw the subscriptions of missionary workers who are depending on receiving the RECORD. It furnishes them with necessary material for use in their work and with inspirational and devotional reading for personal use.

Before a single name is withdrawn we want to offer an opportunity to those whose gifts have made this free distribution possible, as well as to those who have not yet given, to keep these missionaries on the list. If you feel that these 257 missionaries should continue to receive the RECORD during 1932 will you not send a check NOW!

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RECORD OF CHRISTIAN WORK

EAST NORTHFIELD, MASSACHUSETTS

Current Thought

THE ONE UNMISTAKABLE EVIDENCE of power is repose.

CULTIVATE THE FRIENDSHIP OF CHRIST, and then you will never be bitter, narrow or selfish.—J. MacBeath.

AN INTERESTING PHASE of the psychology of modern man is that he can find little pleasure in solitude.—John White.

THERE WAS THE BRITISH BOY who wrote, for the delectation of his teacher: "George Washington was a remarkable man. He was an American, and could not tell a lie."

WE HAVE BEEN TOLD that evolution has destroyed chapters of the Old Book. That explanation does not now suffice. We are as ignorant as we were 70 years ago.—Prof. D'Arcy Thompson of England.

SIR PERCY JACKSON, in an address before the annual conference of the National Association of Boys' Clubs at Leeds University, England, said:

"From 1931 to 1935 there is going to be a shortage of juvenile labor, owing, of course, to the War period, when fewer children were born. That will have its effect on the labor market.

"Then in 1936–37 there will be a great rush of young people into employment, and from 1937 to 1940 the number will gradually decrease again and become normal, though less than the old normality, since people today are not having as many children as they were before the War."

I CONSIDER THE SUNDAY SCHOOL as a necessary and irreplaceable factor in our civilization. Religious training in childhood makes itself felt until the end of life. The Sunday school helps powerfully to mold lives. Its influence is direct and beneficial. Its teachings become a part of the conscious and subconscious being of every person who has had the privilege to live through it in childhood. Its beneficent influence could not be removed from the world without leaving a tragic void and without producing a downward trend in our civilization. The Sunday school is so essential and so tremendously valuable that it warrants every effort not only to maintain it as an active force, but to build it up to increasing usefulness.—Martin L. Davey.

Wanted—A Fourth R in Education

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and
VERRIER ELWIN

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"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:35-39)

No! For in hard times (as well as good) the enterprise of Christianity needs an abundance of Scriptures. Read the list of American institutions to which the American Bible Society last year furnished Scriptures:

Prisons	U. S. Army Posts
Churches	Seamen's Institutes
Hospitals	U. S. Leper Hospitals
Orphanages	Home Mission Churches
Sanitariums	Young People's Societies
Naval Vessels	U. S. Veterans' Hospitals
Reformatories	Foreign Language Groups
Penitentiaries	Schools for American Indian Children
Salvation Army	Home Mission Boards and Institutions
Sunday Schools	Homes for Delinquents, Aged, Incurables
Rescue Missions	Army, Navy and Marine Barracks, Hospitals, Training Stations
Soldiers' Homes	

Missionaries in Foreign Countries turn with expectancy to the American Bible Society for their supply of Scriptures. "Indispensable" was the term used by a secretary of the Board of Foreign Missions of a leading denomination in describing the service rendered to the missionary enterprise by the American Bible Society.

Last year the American Bible Society carried on its work of Scripture distribution in thirty-six countries abroad and aided such work in many other lands. The Society issued Scriptures in 285 languages.

What Will Your Answer Be ?

But "No" will have to be changed to "Yes" unless funds are immediately forthcoming to help the American Bible Society meet the urgent demands facing it.

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'Rithmetic; to the Bible; and to the little church that was the center of the early community's activities, serving as a means of spiritual life on the sabbath and as a place of training for the minds throughout the week-days. Just so long as the church and the school were wedded our country's ideals were kept untarnished and wholesome, but when education began to depart from the guiding and restraining influence of the Nazarene, then it entered upon dangerous paths, and today we are suffering the effects of our departure from that path which always has led to the fulness of life. We still exalt the three R's as the basis of our national preëminence, but we have well-nigh forgot the fourth R, Religion, without which neither education nor national life can long endure.—President Lewis Robeson Akers.

Four Essentials of Protestantism

Here are four essential characteristics of Protestantism! It is democracy in religion; it is concerned with our common life; it trusts the human mind; it responds to the divine initiative.

For these reasons Protestantism can and will endure. Protestantism is not an organization. It is a spirit: a way of thinking and living. So long as the ideal of democracy is cherished and the human mind seeks truth, so long as life needs perspective and men find power in the love of God, Protestantism will live and grow.

The first three of the characteristics I have named, Protestantism shares with humanism; the last it holds in common with Roman Catholicism. But this is compromise, we are told. "A sickly compromise" between Roman Catholicism and humanism, a student publication on Yale campus called Protestantism last spring. That is about as sensible, remarked one of my colleagues, as to say that a bodily temperature of ninety-eight and four-fifths degrees is a sickly compromise between a chill and a fever! —Dean Luther A. Weigle.

Struggle in Great Cities

By a New York Pastor

My effort has been to point men to the Saviour and to help them in their struggles. Our church is at the work day and night. My great struggle has been to keep this wicked city from getting me. It is after my Christian ideals, to dash them into the mud. It is after my faith in God, as it asks me why God permits some things that come to pass in the great city. It is after my Christian optimism, to destroy it. It is after my time, to fritter it away on trifles. It is after my eyes, to dazzle them with material values. It is after my ears, with the fascinating music that thrills but

In the
March RECORD

+

Bearing His Cross
Adam W. Burnet

I Am Alive
G. Campbell Morgan

What Is the Christian's Death?
Arthur J. Brown

After Death, What?
Paul Scherer

and

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics — Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

does not inspire. It is after my feet, to guide them to hell.

I can hardly refrain from calling down the wrath of God upon the evil forces of this city. I am tempted to think harshly of the Christian people who shut their eyes to the evils they might destroy, and who close their ears to the calls of sufferers whom they might save. I pray that I may be patient with the men and women in my churches, for, now that I think of it, I know that the city is also reaching after their souls to destroy them!—"Watchman-Examiner."

What Would Jesus Advise?

I was asked last week to write an article for a magazine telling what I thought Christ would do and say to help us out of our trouble if he were on earth now.

We can judge only by what he did and said in the first century, an age not so different from our own, an age of unsettlement, violence, drunkenness and licence.

Christ would tell us not to yield to panic,—"Be not anxious for the morrow",—and not to trust in riches,—"What shall it profit a man if he gain the whole world and lose his own soul?"

Christ would not tell us to join any political party or social group. He

RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE

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Ambert G. Moody
Manager

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Ralph M. Thompson
Assistant Manager

never joined the Zealots who preached revolution, nor the Essenes who taught prohibition and vegetarianism, nor the Sicarii who practiced red violence.

Christ would tell us to work and pray for our daily bread, to keep our hearts clean and steady and kind, to love God supremely and our neighbor as ourselves. He would tell us not to be selfish or afraid, but to trust our heavenly Father and do our duty from day to day. He would tell us that the Holy Spirit will guide us to our duty, that the universe is in the hands of God, and that the soul of man is the most precious thing in the world.—Dr. Henry Van Dyke.

A motorist had crashed into a telegraph pole. Wires, pole, and everything came down around his ears. They found him unconscious in the wreckage, but as they were untangling him he reached out feebly, fingered the wires, and murmured:

"Thank heaven, I lived clean,—they've given me a harp!"

Someone said the greatest of all questions is: "Is this a friendly universe?" You remember the story of the woman who came to Carlyle and said, "I accept the universe," and the old philosopher said, "Gad, woman, you better!" That kind of an acceptance of the universe, because we must, is far from being the acceptance of the universe you find in the attitude of Jesus. Jesus' attitude to nature was this: Everything in nature is an expression of the Father's love. —Louis M. Sweet.

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Convention of Evangelists

The annual National Convention of Evangelists and Christian Workers sponsored by the Interdenominational Evangelistic Association of Winona Lake, Ind., and similar bodies, was held at Memphis, Tenn., December 27 to January 3, inclusive.

The great Municipal Auditorium was used for the gatherings, with noon meetings in a central theater daily. The names of leading evangelists of America appeared in the list of speakers.

Three Stages of Bible Study

1st, the cod liver oil stage, when you take it like medicine because it is good for you;

2nd, the shredded wheat biscuit stage, dry but wholesome;

3rd, the peaches and cream stage, rich and enjoyable.

Types of New Testament Churches

REV. FRANK FITT, MICHIGAN

Jerusalem ..... The Mother Church
Antioch ..... The Missionary Church
Galatia ..... The Unstable Churches
Ephesus ..... The Effective Church
Colosse ..... The Heretical Church
Philippi ..... The Joyful Church
Thessalonica .... The Expectant Church
Corinth ..... The Worldly Church
Rome ..... The Renowned Church

We are witnesses to the truth which we believe,—witnesses to the reality of what Jesus does and what he is by his presence in our own souls. If we are willing to be such witnesses for Christ, let us go to our God, let us make confession and surrender, and by faith claim what God has for us as ministers of the gospel and workers in his service! God will prove faithful.—Andrew Murray.

Philadelphia

Dear Sir:

Personally I find the RECORD interesting and helpful. You will think so when I tell you I have read Campbell Morgan's sermon, "Christ's Challenge to Fear" (so timely!) three times.

I wish you continuing success!—H. A. W.

Record of Christian Work

Volume 51 February, 1932 Number 2

✠ The Methodist, Presbyterian and Congregational Churches of Australia have appointed a committee to arrange a basis of union.

✠ The General Assembly of the Church of Scotland has advised all ministers to use non-alcoholic wine in celebrating the Lord's Supper.

✠ Dom Evangelia (Evangel House) is the name of a hall that has recently been opened in Paris for preaching the gospel to the 80,000 Russian refugees who have settled in Paris since the War.

✠ The 15th centenary of the landing of St. Patrick in Ireland in 432 will be celebrated by the Roman Catholic church by holding the annual Eucharistic Congress in Dublin this year.

✠ Dr. Arthur J. Brown is preparing a history of the first hundred years of the work of the Board of Foreign Missions of the Presbyterian Church U. S. A. The task will require two or three years.

✠ The Indian census of 1931 gives a population of 352,986,876, an increase of 10.6% over 1921. The Christians, though the figures do not include Burmese Christians and others, number 5,961,794, an increase of 32.6% over 1921.

✠ The recruiting of Roman Catholic priests in France becomes more and more difficult, according to a recent statement. From 1900 to 1930 the number of ordinations was about 13,000 less than the number of deaths: or about 400 priests a year have not been replaced.

✠ The solution of the company-owned minister is one of the real problems facing the American church. In thousands of lumber, textile, coal and iron industrial villages in the United States the companies not only own the lands, the homes, the stores, the churches, but even the people who preach in the churches. Any liberality in social theology means a change of minister in such communities.

✠ February 14 will witness the 10th celebration of Race Relations Sunday, a day when in hundreds of communities throughout the country men and women, young people and children of all races will meet together not as Nordics or Negroes, Orientals or Hebrews, but as children of one heavenly Father.

In preparation for this day the Federal Council of Churches through its Commission on Race Relations has issued a packet of suggestive material for many types of observance. It may be secured from 105 East 22nd Street, New York City.

✠ "New Ways in Ancient Greece" is the title of an illustrated 44-page brochure describing the American Farm School of Salonica.

This is the successful outgrowth of efforts begun 30 years ago by Dr. and Mrs. John Henry House, missionaries of the American Board. It is an agricultural and industrial school for boys, non-sectarian but distinctly Christian, vested in an independent board of trustees and incorporated in New York. The present enrolment is 127.

The Greek government has contracted with the school to support 25 boys in each of the four classes for the next 10 years with a view to provide trained leadership for rural Greece. The government also wants to see a corresponding school for girls. In order to fulfil its obligations to the government and the nation the school has therefore adopted a 10-year program that calls for a million dollars for added plant, equipment, and support.

The illustrations in the booklet are such as might be taken at any of the similar schools in this country like Berea College or Hampton Institute.

✠ A number of evangelists in Africa were gathered together studying the Scriptures. The missionary conducting the class said:

"Supposing a robber came and threatened to take away all your goods, but gave you the option of choosing one article to keep, what would you ask to have left?"

All without hesitation held up the New Testament, saying:

"This book!"

The missionary said: "But if the robber would not permit you to keep the whole of it, which portion would you prefer?"

Most of them replied, "John 3," but one said:

"No, Romans 8, for in that chapter is recorded what God has done for us in Christ, and we are assured that those monsters which have slain their thousands cannot separate us from the love of God which is in Christ Jesus."

✠ Mr. and Mrs. Wilfred W. Fry of Camden, N. J., to whom the Allahabad Agricultural Institute is already greatly indebted for the gift of Jersey bulls, have placed the Institute still further under obligation by a splendid gift for the purchase of the Mount Hermon property in Landour, the Himalayan hill station of the North India Mission.

This property consists of 19.75 acres of land, two bungalows, and some outhouses. There are some fine trees on the place.

This will provide hill accommodation for both the American and Indian staff, and will also give a place from which to begin operations to improve hill cattle. Heretofore the Institute has had to pay hill house allowance or rent for all except two of its American missionary families, and it had no place in the hills to which the members of the Indian staff could go during the terrific heat of May and June (school vacation).

The Institute reports a year of progress in its several departments of agricultural engineering, dairy work, agron-

Founder's Day, February 5—D. L. Moody's birthday anniversary (1837)—is celebrated in part by a sleighride for all the students of Northfield Seminary

omy, and horticulture. Including 29 apprentice students, who are all Christians from the mass movement areas, the enrolment was 122.

✠ The Board of Home Missions and Church Extension of the Methodist Episcopal Church at the close of its 113th annual meeting made the following statement to the church:

In 1921 this Board aided 6041 persons in the home mission field to the extent of five million dollars. In 1931 the same Board aided 3863 persons in the home mission field to the extent of $1,361,520. In 1932 this budget must be cut 40%, for the share of the Board of Home Missions in the World Service shortage in comparison with last year is $456,861.75.

The receipts of the Methodist Board of Foreign Missions for 1930 were $2,898,489.93. The expenditures during 1931 were $2,895,909.05. The receipts during the same year were $2,412,750.30, showing a deficit between expenditures and receipts of $483,158.75. In making appropriations for 1932 the Board was limited to the lower figure, namely, the receipts for 1931, of $2,412,750.30, as a basis for appropriations for 1932, and compelled to make provision for the deficit of $483,158.75.

✠ "The New Outlook," weekly organ of the United Church of Canada, prints the following letter written by a Roman Catholic priest on behalf of his church board to a United Church minister in Saskatchewan:

"Kindly permit us to express our deep appreciation, and that of our entire congregation, for your kindness in permitting us and our Catholic people to share in the generous charity of the people in Eastern Canada! While we desire this note to convey our thanks to the people in the East as well as to yourself and your co-workers, we can only address you.

"We also desire to give you the assurance that this act of charity whereby you permitted the members of our faith to share equally with those of yours, can only redound to still greater good will and harmony and serve to bind us still closer together with the ties of our great and common Canadian heritage. It is acts such as these which destroy the canker of intolerance which disrupts the peace and harmony of some communities. May we continue, then, as in the past to be friendly and peaceful neighbors, each sharing the other's woes and each participating in the other's joys!

"With kindest personal regards, permit us, the Pastor and Board of Trustees of the ——— Catholic Church, to repeat this expression of appreciation on behalf of our entire congregation!"

Honor for Dr. Speer

A spontaneous outburst of honor and praise has marked the completion by Dr. Robert E. Speer of 40 years as secretary of the Presbyterian Board of Foreign Missions. And this has come not alone from his own denomination, but from all the foreign boards.

From the many tributes by voice and pen that have come under our notice we cull a few brief sentiments that reveal the manysidedness of Dr. Speer's character and service:

"Probably no man of this generation has rendered a greater service to the cause of foreign missions than he has. Being a keen student, not only of the gospel of Christ but also of the science of missions, he has been able through the period of his service to apply with accuracy to the administration of the cause in his church the principles of world evangelization as stated by Christ;

"His service has been so far reaching and his influence so wide that the church universal holds him in high and grateful regard;

"He is wise in counsel, steadfast in faith, clear in vision, intense in his missionary heart, and a man altogether worthy;

"I look to him as the outstanding missionary leader and statesman of our generation;

"I believe Dr. Speer is the most gifted, most trusted, most useful and best beloved foreign missionary secretary in the world today;

"With all his fine gifts there is no man among us who possesses more winsomeness and rich brotherliness than does our great friend;

"He has brought to the cause of foreign missions not only an acute but a spacious and comprehending mind;

"No other living man has more deeply influenced modern missionary thought and activity. Every year, except during his visits to the foreign field, he has addressed thousands of students in colleges, universities, seminaries and summer conferences, so that a whole generation has grown up with his impress upon it. In every field missionaries have read his books and heard his voice, and been helped and cheered by his letters;

"The missionary enterprise today may wisely stress its fundamental purpose of making Jesus Christ intelligently known and his principles definitely accepted.

"Now the significance of this anniversary of Dr. Speer's secretaryship

UNITED THEOLOGICAL SEMINARY

lies in the fact that at such a time the missionary cause abroad and the church at home call for the leadership of men like him,—men of clear vision, of unfaltering faith, of statesmanlike plans, and of catholic spirit."

From Bangkok, Siam

MISS FAYE KILPATRICK

Pha Tsune and his little sister, Siut Cheng, Pure-as-the-Snow, had such a good time going to the Loyal School for Chinese! But food became higher and work scarcer, and since girls are not so important the mother came to Miss Schaefer and said they would have to take Pure-as-the-Snow out of school as there was no money to pay for her. So sorrowfully the little girl left the school.

By and by she became ill with typhoid fever. It was a miracle that she lived, but the boys and girls of the Loyal School believe it was because of their earnest prayers. Strange to say, the parents, instead of thinking that it was the evil influence of the school that made her sick, believed that the sickness came because they took her out of school!

Big Brother Pha Tsune remained on in the school, and is bright in his studies and works diligently. Not long ago the mother came again to Miss Schaefer and said they had hardly anything, and they would have to take the boy out of school too, although they really wanted him to remain. The principal said she would pray about him and try to secure work to keep him in school, and these prayers have been answered by the gift of a Sunday school in the U. S. A.

These answers to prayer will surely strengthen the faith of these new Christians, and we hope will bring the parents into the church also.

The Cost of His Faith

MISS MARION TAIT, ASSAM

One afternoon the fine young Hindu who has been helping me with some translation work seemed to be a little dazed, and at last said that he found it hard to keep his mind on his work. He went on to explain that the night before his father had found out that he had taken tea with some Christian friends, and so thought he had become a Christian. The boy has been interested in Christianity for about a year, but says that he wants to win his family before he is baptized. When his father found out that he had eaten with others he drove him from the home. The villagers came in and tried to catch and beat him.

As he sat here he said he could only see the grief in his mother's face and hear her weeping as she was doing the night before when he fled.

His father had been in the public square in the morning, lamenting that his son was dead and that a stranger would have to perform his funeral ceremonies, the greatest misfortune that can befall a man.

After a few days the father learned that his son had not been baptized. He was allowed to return to his home. But because the boy has broken caste the family is ostracized by all in the village and all friends. He says that the lament that he constantly hears when at home is:

"Why have you so disgraced us? Won't you give up the foreign religion and come and worship our family gods so that we can be happy again?"

He says he can never give up his faith in Christ, and that he is delaying asking for baptism only in order to win his family. But the question that is in my mind is, Will he have the courage to take the final step which will wound his parents beyond comprehension? How long will be he able to withstand his mother's grief? Will he yield to the longing for companionship with the boys he has known all his life?

We cannot give him much help beyond our prayer that the love of Christ will mean so much to him that he will count it a privilege to give up all for him.

A Visitor at Midnight

REV. S. S. FELDMANN, PHILIPPINE ISLANDS

The sun had set, painting the skies blood red as only a tropical sunset can be painted. Slowly the colors faded away, and we sat in darkness. There were three of us,—a Filipino pastor, his wife, and I.

O Lord, give us more charity, self-denial, more likeness to thee! Teach us to sacrifice our comforts to others, and our likings for the sake of doing good! Make us kindly in thought, gentle in word, generous in deed! Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto! And unto thee, the God of love, be glory and praise forever! Amen.— Henry Alford.

After visiting the churches on another island by sailboat we had reached the island on which we now found ourselves in the late afternoon. We occupied a large vacant room over a Chinese store, the only lodging place for strangers in the town. With the exception of our cots, a small round table and three chairs, the room was unfurnished. We lit a small smoky lamp, made by putting a wick through a cork in an ink bottle filled with kerosene. There was barely enough light for us to recognize each other as we sat there recounting our experiences of the past week,—near-shipwrecks, long tramps over mountain trails, the enthusiasm with which we had been received by the simple peasants and fisherfolk, and their evident joy at hearing the old, old story, so old and ever new.

The hours stole swiftly by, and it was nearing midnight. Of a sudden we heard the creak of a door being slowly opened, and in the faint light of our smoking kinki (lamp) we saw a shadow steal silently into the room at the far corner. Our conversation stopped. The shadow drew nearer. Within a few feet of us we recognized it as the mestizo son of the Chinese owner of the building in which we had our room. He spoke in a mixture of English and Visayan.

"Are you the American who sells books?"

We answered: "No."

He seemed disappointed and nervous. Clearly he had expected to get a book from us. A few questions as to the kind

of book he wanted brought out his story.

Some months before a blind man (one of our pastors) had passed through the town on his way to the island from which we had just come. He had stopped long enough to preach on the plaza. In his sermon he had told the story of one who was "the fairest among ten thousand, and altogether lovely." He had told them that the story was to be found in a little book, of which he had given two or three to those fortunate enough to want them, and left with the statement that an American would soon pass through with more of these books.

The lad had seen us late that afternoon, and decided to get a copy of the book for himself. For several hours he had listened at the door in the far corner of the room, trying to get up enough courage to enter. Fortunately just one New Testament in Visayan remained in our baggage, and we gladly dug it out and gave it to him. Next morning, as we were leaving, he came to pay for it out of his meager savings. His face was filled with joy over having found his treasure, the coveted book. We pray that his heart may soon be filled with even greater joy over having found the Treasure of all treasures, that contained in the book.—"Pearl of the Orient."

In the Sudan

We did have a pleasant surprise the other day, when I organized a new church at Per, ten miles out from here. They had more than the qualifying number to constitute them an independent body, so I went out and got them together, and we set the new church on its feet.

I asked them to choose six people for a responsible council. They chose seven, of whom three were women. They said the reason they chose the women was that if they had chosen all men there would have been no advance to be seen in them as compared with their heathen days! Wasn't that just fine? So now there they are, out in the bush, with an Angas teacher to help them, and only a bit of the Bible, thirty or so communicants, and a few catechumens and inquirers, and a host of heathen round about them on every side. I commend them to your prayers.

Yesterday I was out there and we had communion together.—Rev. J. L. Maxwell, Nigeria.

A path through an African forest

"Will You Pray?"

The questioner was the chief of Kwambai village. He and one of the elder men were in a compound examining a small boy whose legs were swollen, indicating abscesses ready for a surgeon's knife. There had been minute examination, pressure here and pressure there, to find the exact spot where the knife should be inserted; consultation as to where the veins and arteries ran; and at last the spot having been decided upon, preparations were made.

Can you picture it? An open space in the center of six huts and barns, built so closely together that there is only room for three or four people to stand upright. Half a dozen little puppies running around sniffing and playing. Two or three small children. And dust and dirt everywhere.

The operating table was the father's knee, as he sat under the eaves of a hut. The mother had already whetted the knife on a small log of wood lying on the ground,—no surgeon's fine scapel this, but a crude, broad knife more like a chisel with a very sharp edge. No sterilized water or antiseptic swabs. The poor child looking on all the time and hearing the various details discussed as to how and where he should be cut, etc.

Then *kunu*, a kind of gruel, was called for and given to the child. Again the leg was examined and the spot marked, and all now being ready the request came:

"Will you pray?"

Not knowing either of the two languages spoken and heard by the people, I suggested that they should themselves pray, and together they knelt down while the chief in simple faith asked the Lord to help and bless them in that which they sought to do. Having no instruments with me with which to do the work, I could only stand by and pray also and rejoice that these men who not long ago would have resorted to divination and sorcery, now turn unto a loving God and Father, who assuredly hears and answers their prayers.—C. E. Haigh.

China's Appalling Need

Sir J. Hope Simpson, director general of the National Flood Relief Commission of China, with headquarters at Shanghai, writes this timely word:

"All who have experience of the flooded regions, including the missionaries, know that the great mass of the people who are affected by the floods are at the moment living on their reserves from previous harvests. These reserves are gradually becoming exhausted generally, and in certain places have already disappeared. It seems inevitable that by the end of the year (1931) we shall have famine in certain districts, and that famine will become intensified over a wider area during the early months of next year, reaching its peak possibly in April next.

"We shall have four months during which every single penny that can be obtained will be necessary for expenditure in actual saving of life. It is impossible to give any even approximately accurate estimate of the numbers who will require sustenance in order to escape starvation, but it is safe to say that they will run into millions.

"In addition to this, large sums are

required for the rehabilitation of farms which have been destroyed in the floods. Numbers of farmers, whose total cannot even be guessed at, have lost everything,—plows, animals, houses,—and if the effects of famine are to be overcome in a reasonable space of time it is essential that these people should be helped to recommence cultivation of their fields.

"Again, there is even now, and in the spring this feature will be accentuated, great scarcity of seed grain. Funds will be required in order to purchase local grain and so to make advances of seed to the farmers.

"When all these needs are added together it is clear that no sum can be too large for the requirements of the case.

"The Chinese government is doing all it can. It has purchased on long credit 15,000,000 bushels of American wheat and flour, and this will undoubtedly go a long way to keeping the people alive. The difficulty, however, lies in funds for cash expenditure. Most of the available cash will be required for distribution of the wheat and flour, and for supervision of the relief works on which labor will be paid in kind. For the other requirements which I have mentioned, cash is urgently required, and it is in this direction that the philanthropy of the world can best help the urgent requirements of this stricken country."

Harvests in Winter Time

J. Harrison, Argentina

It is not usual for us to hold special evangelistic services in the depths of winter, but this year we have made an exception in order to avail ourselves of a visit from the ex-priest, Sr. Jacinto Teran, who has been going round to all our stations. The weather at least was dry, and although our extremities were sometimes almost frozen in each of the four towns that comprise our district, the results were more than gratifying.

I should like to give a few details from our sphere of activity.

Coronel Suarez. Leaflets were delivered in many of the houses in the center of the town, and those who live outside that radius were reached by means of advertisements in the daily newspaper. Prayer was made unceasingly in the church and in the homes of the believers, and so our dear friend found a prepared atmosphere.

We began with an audience of about 150 people, and the number steadily grew until 300 were comfortably accommodated in the building.

The preacher was tactful in all his references to the Roman Catholic faith, and clothed his comparisons and contrasts with the robe of culture. His own testimony to the power and grace of God, told in the utmost simplicity and sincerity, drew the hearts and sympathy of the hearers.

During these few days 50 or more made a definite decision for Christ, and it was no small pleasure to see them come out one by one to take the hand of the preacher as a public testimony of their new-found joy. A goodly number of these have been adherents of the church for years, and some members of our most active families. Some are entirely unknown to us, and only came in these last few days.

What a chorus of praise filled our hearts,—it was no wonder that tears filled many an eye! May this work of the Spirit be real and lasting!

Church and Mission House, Coronel Suarez, Argentina, of the Evangelical Union of South America

General LaMadrid. The visit to this town lasted only three days. Our church is small and only holds about a hundred people, but many more crowded in during those eventful evenings.

On the closing night after a powerful message some 23 people, almost exclusively men, made a bold stand for the Saviour. Amongst them was a well-known grocer of the town, who in spite of many visits hardly showed me courtesy, much less interest in the gospel. His absolute indifference made me sometimes say that only an earthquake would move him. Out he came on the Sunday night along with the others, and afterwards talked freely with Sr. Teran. On the Monday one of our men brought the preacher here by car, and our grocer friend found an excuse to come with them just to talk more about the things of God. He brought food for all three, and it was a pleasant sight to see them having a frugal meal by the wayside and learning more of the "Bread which came down from heaven." After a week or so the man came to see me here in Coronel Suarez, and his face was like the rising sun. What a change, and what joy! He had come to himself, and then to his heavenly Father.

Huanguelen. What shall I say of this town, and how shall I put things in a tabloid form?

We began with a picnic to gather the young people together, and that day the sun poured down its beneficent rays just like a glorious day in summer. In the afternoon we stopped games for a while and Sr. Teran gave a message to the young people, which at once captivated their sympathy. We had about five or six meetings during the few days of our stay, and the crowded audiences made me visualize afresh the inauguration services held just a year ago. We could scarcely find room for the people, and when the services closed it was difficult to send the folks away. The younger members held on to the preacher, and his little talks to them were inspiring.

In the audience one night we noticed the local priest minus his clerical garb, and on two other nights his sacristan. About 18 came out for Christ, and we doubt not that others are in the valley of decision.

Our brethren have been bound together by a new bond of affection, and have resolved to conduct services on their own account to keep the flame of enthusiasm aglow.

Pigue. Only a few weeks ago we began to preach in this town again. Our hall is small, but our faith went beyond its limits, and incidentally beyond our own means. We hired a large room in one of the hotels facing the public square, and although the seating accommodation was not the best there was plenty of standing room, and into this crowded about 150 men. This is the first time that we have ventured anything of the kind in Pigue, and so we were more than pleased.

Sr. Teran explained to them his reasons for renouncing Rome and its doctrines to embrace the gospel, and showed in a most convincing way that Christ alone was the truth and the life. He guessed that many of the hearers would not be readers of the Bible, and so asked those who would resolve to read and study it to come forward and accept a copy of the New Testament. The 50 copies we had were immediately seized, and we sent on a further supply by post. The men came forward and shook hands with the preacher, and we parted with high hopes.

Pigue is a stronghold of Romanism, and I suppose we have been the objects of scorn in the sermon preached by the local priest on Sunday last.

Do pray for the written and spoken Word left with these dear people, and pray too that those who have made a public testimony of faith in Christ may be kept in the narrow path until the end!

For an Understanding of Conditions in North China

Rev. Charles Ernest Scott, D.D., Shantung Province

Certain conditions in China, political and military, which have obtained since 1925, have made the situation peculiarly difficult for the great mass of the people, not least the Christians, in Shantung province. This is the pivotal province in China, and is to it analogously what Pennsylvania, the keystone state, was to the original 13 colonies. Unless it could be conquered the colonies could not be conquered.

Firstly, the general war conditions. In 1925 our notorious bandit governor Chang Tsung Chang appeared suddenly as an absolute despot in Chinese political and military life, like a character out of the Arabian Nights. Earlier he was a mere doorkeeper in a house of ill fame on the Manchurian border. Later, as a bandit, he learned the Russian language and burst into Manchuria with his white Russian mercenaries. Associated with Chang Tso Lin, then "uncrowned king of the North," he became a power in Chili, the metropolitan province, in which the old capital of Peking is located. This was followed by his bold seizure of the government of our Shantung province. Then, with the aid of his Russian mercenaries he swept resistlessly southward to Nanking, and onward to Shanghai, which for a brief season he held.

Since then our great province of 45 million people has been continuously moving in the realm of battle, siege and sack. Every part has been fought over.

Secondly, to this general state of inarticulate woe which the people have suffered there is added a great trial of what the people call the soldier pest.

Perhaps, as they consider it, it is the greatest of what they denominate the five great pests. These soldiers are largely the refuse of the nation, are to a considerable extent unpaid by their generals, and squat on the people in cities and villages, using as they please the food, the clothing, the fuel, the homes, and the other property of the people. There is no recourse from their outrages. Repeatedly as they have left villages they have destroyed left-over stocks of food, clothing and fuel which they could not use or carry off. Repeatedly in the winter time they have driven the people of our region off to the hills to starve and freeze unless they could shift for themselves.

Thirdly, there is the terrorism, with its serious disarrangement of life, caused by the bandit danger.

Often the bandits are the officers and soldiers of a defeated general. Usually they are men driven desperate for lack of means of a livelihood. Often they preserve military organization and discipline, and commit outrages to such an extent that the general who temporarily represents the powers-that-be is forced to receive them into his ranks in order to end the perpetration of these outrages.

Fourthly, and perhaps most trying, is the attitude of anti-foreign, anti-Christianity officials, especially as manifested by the Tang Pu, the propaganda corps of the Nanking régime, and manifested in two ways, through the attitude of the Southern army in its conquest of the North, also in the attitude of its educational authorities in their attempt to embarrass the missions and to harass the native church.

In my country field, which extends over several counties, we have a number of chapel plants in these ancient walled city county seats, where all sorts of Christian activities are carried on. These, being on a "big road" and in the runway of the military, have been repeatedly occupied by Northern and Southern troops, and not least by bandit forces. Each occupancy has witnessed the rough treatment of the chapel plants, though the bandit gangs have not treated them as roughly as the Southern armies have done. These last have burned and destroyed chairs, tables, doors, window frames, benches, stools; even looting the book room, and carrying Bibles and Bible portions to the platform of the church, and burning them; and in every way manifesting their anti-foreign and anti-Christianity attitude.

The witness of the Christians and their leaders under these trying conditions has been, in many instances, admirable. The handicaps have not deterred all these from their respective witness-bearing. We have continued to hold the Bible classes in the country fields, and the Christians have attended at no little inconvenience and trouble to themselves. Aside from the difficulty of providing their own food in whole or part for a Bible conference, ranging from two weeks to a month under semi-famine conditions, there has been the handicap of the difficulty of leaving the home under the terrorist conditions which have obtained, due to regular soldiers, irregulars, and bandits. Some must always remain at home to "Kan Men," guard the gate, and to see that the house-yard is not broken into while other members are absent. This is a vital consideration in view of the fact that the regular army of occupation has sent out soldiers frequently to loot nearby villages, bringing back the loot at the close of day in carts commandeered from the villages looted; also pulled by mules and driven by men from the villages looted. Near one walled city where we held a Bible class for a month this spring more than a hundred villages were so looted and burned by the regular Southern troops over a period of several months.

Chinese soldiers drilling in the mission compound at Tsi Nan Fu, Shantung

Many instances could be given of the real and courageous witness of Christians, both youth and adult, educated and uneducated, under these untoward conditions. We are filled with admiration for their persistence in the faith under such discouraging circumstances, and ask your prayers for their comfort in the Lord and perseverance in the gospel. Such a situation is not really one for disheartening, but an occasion of sifting, as Judson in a Burman prison answered to his taunters, "The prospects are as bright as the promises of God." And as a greater than Judson in a Roman dungeon, on the Mamertine Hill, wrote to his beloved Philippian church friends, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." This is the properly glorious spirit of the Christian as voiced by Paul in Romans 8. 28.

India Eager to Know God

An astonishing eagerness to discover God through Christian gospel revelations is reported from India by Dr. J. Harry Cotton, pastor of Broad Street Presbyterian Church, Columbus, Ohio, writing to the Presbyterian Board of Foreign Missions. Dr. Cotton is on a six months' tour of the Far East delivering the Cook lectures on Christian unity. This lecture tour was made possible by Dr. Joseph Cook, one of the first Western scholars to go around the world speaking in behalf of the Christian religion to English-knowing audiences. He was so impressed with the possibilities of this service that he left his modest estate in trust to the Presbyterian Board for the establishment of a lectureship for a similar purpose. Incumbents of the lectureship are expected to visit at least India, China and Japan with a series of lectures for the statement and defence of the Christian faith. The service is not always confined to these countries, nor to English-knowing audiences.

"Christ has already a great hold on the minds of the Hindus," writes Dr. Cotton. "One finds everywhere, especially among educated Hindus, an astounding eagerness to listen to messages about Christ. Thus in Madras, at my lecture on the cross, the chairman of the meeting was a brilliant young Hindu, a Ph.D. from London University, and professor of philosophy in the Hindu College in Madras. After my lecture he made these astounding re-

marks: 'We have long prayed to God that he might reveal himself to us. But we expected that the revelation would be in terms of majesty and glory. We are not prepared for the revelation that has come in One who for the sins of the world was willing to bear the cross.' This from a Hindu!"

In one of the private conferences which were held each day in connection with Dr. Cotton's lectures one young lad, an ardent Hindu, told him that along with an image of his chosen god Naryana was also a picture of Christ. To this picture he also brought offerings of flowers each day. He loved to read Thomas à Kempis' "Imitation of Christ." He read the New Testament eagerly. Two days later this same lad came to him with the question:

"How can I find Christ?"

They sat down and talked long, and Dr. Cotton feels that this youth is now in the process of finding Christ. That is the question that is really on the lips of multitudes.

He visited the Ramakrishna Mission School in Madras, and found there a sleeping room in which 15 boys were quartered, where were no pictures save pictures of Christ. One fully recognizes that this is not Christianity, but in this same city 10 years ago the name of Christ could not be mentioned at many a public meeting.

In Madras the journal called "The Hindu" published a full column report of his lectures each day. In order that they might be accurate Dr. Cotton was invited to prepare his own reports.

"I do not mean to imply that most of India is seeking Christ. We went to Madura to see the great temple of southern India. As we saw the throngs of people busy with their pitifully superstitious rites we saw that Hinduism still had its hold. But among the educated classes there is a decided and wistful seeking after Christ."

This constitutes one of the greatest problems of the missions. Hitherto the converts have been largely from the outcaste groups. These native Christians are not prepared to reach the intellectuals. Moreover, the higher caste folk are not always welcomed by the Indian Christians. Small wonder is it,

A mission school class in India

for back of this antipathy there are centuries of oppression and neglect. Of course, all caste must be done away with in Christ, and will be abolished in him, but one can understand the barrier that still exists. There is genuine need for missionaries who can make a special appeal to these higher caste folk. For, as some one else has said, "the gates are not only ajar,—the hinges are removed!"

Dr. Cotton comments concerning the recent remarkable conversion of J. S. R. Vinjamoory, known internationally as Mr. Shastri. He is a Brahmin, a member of the Congress Committee, in the India Volunteers second in command to Jawaharlal Nohru, and has served three prison sentences for participating in the non-coöperation movement. Until eight years ago he was a nominal Christian. Then he returned to Hinduism and became affiliated with the Mahsahba, a bitter organization devoted to winning back converts from Christianity and from Islam. Mr. Shastri served the Mahsahba faithfully, and was at last commissioned to write a book on "Why I Left Christianity." In order to prepare himself for this work he set out to make a thorough study of the four Gospels, primarily to expose their contradictions and inconsistencies. He studied them again and again. Gradually he came under the spell of Christ. Moreover, minor inconsistencies became for him an evidence of the fundamental truthfulness of the Gospels, since it showed a certain independence and absence of collusion in the writers. Gradually the spell of Jesus deepened upon him. But he still persisted in his writings. Seven pages actually went to the press. Then he hesitated several weeks. He would furnish no more copy for the press. Finally he prayed one night to Christ in a great agony of tears.

"I resigned myself to the will of Christ," he continued, as reported by Dr. Cotton, "until I felt a great sense of emptiness within. I said I was willing to follow any task. Thus I prayed, and at length fell asleep. In the morning I woke feeling that I was a Christian, and with a great peace in my mind. Since then I am giving myself to making Christ known to some of the higher caste people. I know that Christ is the only hope for India."

At once he recalled his book, left the Mahsahba, was disowned by his family, and went to Presbyterian missionaries in Western India. They are watching over him and leading him. They feel that he may yet become a new St. Paul among the Indians. Already he has started putting his faith at work. He is just as ardent a nationalist as ever, and a much better one. He tells Dr. Cotton that among the educated folk of India today there is a great openness of mind toward Christ. He proposes to keep financially independent of the mission, feeling that thus he can do better work.

Mr. Shastri went straight to Mr.

Gandhi after his conversion and told him what had happened. Mr. Gandhi seemed pleased.

"Then," said Mr. Shastri, "have I the right to share this experience of mine with others?"

Mr. Gandhi assented.

"Why, then," continued Mr. Shastri, "should you deny Christian missionaries that same right?"

To this Mr. Gandhi had nothing to say.

Dr. Cotton discusses the future of Christian missions, especially in the light of Mr. Gandhi's oftquoted remarks on proselytism. "I went," writes Dr. Cotton, "to see Mr. Natatajan, editor of 'The Indian Social Reformer' of Bombay, known for his antipathy to Christian missions. He would not say that he did not want Christian missionaries in India. But, as he put it, he did not want to see proselytism continued, especially the use of hospitals and educational institutions as entering wedges for making converts. He proposed that in the future Christian missions should cut themselves off from financial support of the homeland; and that they live as Indian holy men do, simply, renouncing property, and relying for their needs upon the daily gifts of the religious; and that missionaries identify themselves more fully with India. I could see what, as a good Hindu, he meant. For Christian philanthropy puts into concrete language that everyone can understand the meaning of the gospel. Further, he knows that it is impossible for Christian missionaries to rear families on the basis and level at which Indian fakirs live. One feels that here there is an element of insincerity, and perhaps a fear lest the Christians should constitute another minority to worry the progress of the Congress party. That this is a real danger is shown by the recent census, which puts the Christian population of India at 6,000,000, an increase of 33% in the past 10 years."

Lightning Conversions

William Olney, London, England

As soon as he had spoken, immediately the leprosy departed from him. Mark 1. 42.

A popular dean of the established church lately threw doubt upon sudden conversions. As a result, a letter appeared in the public press from an official in a Congregational church who had himself been brought, as it were in a moment of time, into a saving knowledge of Christ. The writer said that as an irreligious man he had plunged into the depths of sin, and was still in the midst of it all when he listened to a gospel address in a Sailors' Rest. As he attended, to use his own expression, "sudden as an earthquake" the mighty change took place. Conviction of sin and faith in Christ were in a sense simultaneous. To use another expression from the letter, "Christ made a sudden clean job of it, same as he has for thousands of others." The text of the address that night was, "We have seen strange things today." Suddenly all desire for the things of the world was taken away.

It is not remarkable to read that the narrator of the story became a wonder unto many.

This short article is an earnest attempt to reinstate in the church an expectation of these lightninglike conversions. The word "Immediately" in the text quoted above shows the suddenness of much of the Saviour's work on earth. Why should we not expect that he will work in the same gloriously immediate fashion today?

It is possible that a secret infidelity concerning the Lord's power or willingness thus to use his saving word is the reason why sudden conversions are not more general. Yet it is possible that if the testimonies to the experiences of the new birth were analyzed and catalogued it would be found the majority were of sudden occurrence. "Once I was blind, but now I see" was not the story of a lengthy process, but a sudden act.

"Betwixt the saddle and the ground
I mercy sought and mercy found,"

is an old rhyme illustrating our subject. Let us believe in the immediate transition of a sinner to a saint by an act of the will, the choice!

The "Living Word" gave some time ago a striking illustration of a lightning conversion. The writer is Mr. M. J. White. He speaks of himself as being before conversion "a wretched piece of humanity, broken physically, addicted to drugs and all the evil habits with which sinners are encumbered." On December 20, 1927, Mr. White entered a mission hall in Los Angeles. Before leaving he surrendered to Jesus Christ. His words are:

"I prayed for the first time for 30 years. I slept like a child, knowing my condemnation had been removed."

As in the reformation in Judah under King Hezekiah we read, "The thing was done suddenly," so does the Spirit of the risen and exalted Christ work in men in our time.

It is easy to illustrate these lightning conversions from history, not hearsay.

There sat in the City Temple, London, at the inaugural Meeting of the Youth Evangelistic Campaign only a few months ago a converted jewel-thief. He had stolen from a West End mansion a number of jewels. In a locket he found the Scripture, "The Lord will provide." That was the divine message instantly to arrest his downward course. Before the next day peace in Christ was enjoyed, and the jewels before next evening were returned. His presence in God's house was the consequence of the sudden work of grace.

The pity of it all is that we fetter Christ's hands with our lack of faith. "He could not do many mighty works there because of their unbelief" might be inscribed over the portals of some of our churches today.

Mr. Newcombe Goad of the London City Mission has recently made public one of these lightning conversions which should inspire faith and expectation.

At a public meeting held in London Mansion House the chairman said he

had just left the magisterial bench, and he would like to see the power of the gospel successfully working upon a man he had just sentenced to a term of imprisonment. Mr. Goad took the chairman at his word. He wrote the governor of the prison and obtained a kind permission to have an hour's interview with the prisoner. The power of Christ's Spirit rested upon the interview. The prisoner became a changed man, and is today a respectable member of society.

The text quoted early in this article, "We have seen strange things today," is still appropriate for those who "search and see" the modern miracles of grace.

Perhaps a personal testimony from the writer of these lines may fix the subject more deeply in the hearts of readers!

As a careless lad in his teens he was kneeling to say his prayers in a mechanical and thoughtless manner one morning when a divine message came distinctly to his soul:

"You are not fit to live or fit to die!"

That he knew well. In great fear he then prayed in earnest that God would grant him the gift of the Saviour. In other words, he knelt down a careless sinner and rose a believer in the Lord Jesus. Although full assurance was not his happy portion till some fortnight afterwards, yet the change of heart as he knelt there was sufficiently distinct. It was a case of lightning conversion.

"Once a sinner, near despair,
Sought the mercy-seat in prayer.
Mercy heard, and set him free;
Lord, that mercy came to me!"

Let us recall the faith of the early church, of the Puritans and the evangelicals of the last century! The Christ of miraculous grace is still amongst us. Let us go to our mission halls, our Bible classes, our gospel services on Sunday evenings, whether held in cathedral, church, ragged school or lodging house, expecting again these lightning conversions! Let us make the evangelist's word "Immediately" the keynote of our expectant faith! God is glorified thereby. The need is everywhere. Time flies quickly. Death and eternity approach too speedily to give us time for elaborate and prolonged expressions of conviction and painful seeking. The gift of God—a present, precious, all-powerful Saviour,—is in our midst. Let us urge the invitation, "Whosoever will, let him take of the water of life freely." —and take it NOW!

"Lord, I Believe: Help Thou Mine Unbelief!" Mark 9. 24

Rev. Adam W. Burnet of Glasgow

One of the striking things about the portrait of Jesus in the Gospels is this, that no sooner is his nearness to man emphasized than one is brought face to face with his towering stature above them.

Now it is the poor infant in that stable at Bethlehem, and yet the angels are singing the glory of the Saviour, Christ the Lord.

They took him as he was into the ship, and he lies there worn out and asleep: yet it is the same one who is standing up in the prow of that vessel, shouting to the winds and waves to be muzzled.

He stands weeping at the graveside of Lazarus just like any man who has lost a friend, and then we hear the lord of death cry, "Lazarus, come forth!"

And on the cross who so beaten, who so helpless as he? Then in a moment as with a royal gesture he is opening Paradise to a dying thief.

In this passage before us (Mark 9), one moment he is on the mountain-top radiant, exalted, communing with blessed spirits out of the past. In the next moment he is, it would appear, in the midst of a crowd looking on the convulsions of an epileptic boy. Who can resist the humanness of those words, "O faithless generation, how long shall I be with you, how long shall I suffer you?" Words wrung from him in the strain of the great task laid upon him: but just when you are about to say, "How like he is to all tired and driven men!" you hear the Lord speak again:

"Bring him to me! . . . I charge thee, come out of him!"

My dear friends, you and I should never forget in this still demon-ridden world that down from the mount there is always coming, there is always in the midst of us one who builds with us if only we will see the banishing of fear in the thought of him in whose great love struggling men find rest again. And not only so, but let us never forget that he who thus comes to us out of the glory is bone of our bone, and flesh of our flesh, with a quite ineffable sympathy with men and women in the world who have to drink, it may be, even something like the cup he drank.

There was all the need in the world for just that power mingled with that sympathy that day, for there was that father with his poor lad suffering, as love will always suffer, suffering terribly. Yet when the disciples failed the scribes taunted them with ironical questions. Suddenly Jesus appeared. The crowd was amazed at his appearance,—I do not know whether it was just that he came upon the scene when he was so badly needed, or whether it was because he still carried, in what must have been those wonderful eyes of his, something of the brightness he had seen upon the mount.

Be that as it may, there is a human touch in the story. Jesus, you notice, asks the scribes what these things mean, but before a man can answer the father pours out his heart in a perfect torrent as he goes on to recite all the child suffered. He would foam at the mouth, falling helplessly into fire and water, and the father, craving, longing, growing in momentum, at last cries out with that desperate supplication:

"If thou canst do any thing, have compassion on us, and help us!"

If thou canst! O men, everything is possible if you will only believe!

Straightway the father of the child

cried out and said with tears: "Lord, I do believe: help thou mine unbelief!"

I want to speak about three things today: First, why faith is needed; second, how faith is born; and third, how faith is refined and purified and comes to its magnitude.

1. Why Faith is Needed

Why should anybody in the world say, "Lord, I believe!"? What is it that drives people to that? What is it that gives that its justification? That boy's suffering, which had driven a wedge of pain through his father's heart, raises the whole question.

Faith is needed in this world because without faith in the last resort there is nothing left to us but despair.

Look at one or two things which are awfully familiar to you and me!

In the first place, we have finite minds. We cannot forecast a single hour, let alone a single day, and the complete uncertainty of the future is often enough to baffle us out of our peace of mind.

You and I know what suspense means, those awful moments when anything may come, and we cannot face anything. What is going to happen to us in an hour like that if we cannot say, "He that keepeth me will not slumber"?

You and I have mortal bodies. What is to happen if I cannot say, "As my day, so shall my strength be"?

One of the deepest things is our love, our capacity for fellowship, for companionship: and what is love but a kind of going over the top in life, a kind of exposing of itself? Whatever happens to a loved one happens to love. In such overwhelming hours we hear Jesus say:

"It is I: be not afraid!"

We may differ in education, culture, social status, temperament, everything, but there is one place we will all gather together with heads bowed. That is the place where our eyes see more or less clearly what we will see in the face of the great white throne. What is to happen to us in a revealing moment like that; what will happen to us at the last day when the books are opened, if we cannot say, "I believe in the forgiveness of sins"?

We need not be morbid about it, but we are all going to die some day. What

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is to happen to us if we get even a minute to think about it as we set out on those unknown paths, what is to happen to us if we cannot hear someone say, "I am the resurrection and the life"?

And we were all built for a bigger world than this, and where in all the world are those longings to be satisfied that cry for more and fuller life if not in him who said, "I come that they might have life, and that they might have it to the full"?

Wherever you look in this world you can come to only one conclusion, that the man who has lost faith has not or has lost man's greatest thought, man's greatest motive, man's only refuge, his only consolation, his only hope. Yet surely we have only to read that Book to realize how the breed of man that possesses it is the breed of men who have subdued kingdoms and obtained promises.

2. How Faith is Born

In the second place, if faith is quite the indispensable thing that was first thought, if it is as important and momentous as all that, then surely it is of extreme importance for us to know how we can come by it.

As far as I have been able to read out of this passage and others in the New Testament, it seems to come like this: faith is born in a man when his real need comes face to face with the real Jesus.

Look again at this passage, these two figures in it!

On the one hand there is this father on whose home had laid a black cloud for years. The prognosis was that his child would go through life gathering darkness to the end. You can imagine him coming home night after night, laying his hand on the handle of the door, wondering what the news would be tonight. He hears of Jesus, and he sets off with that lad, ever so eagerly. At the mount he meets the disciples and makes the request. They try and fail. The same thing happens in your life and mine when we have some great craving, and the burden just increases in weight and driving power.

This father meets Jesus, and you can imagine the condition of mind he is in. He had presumably heard the disciples say there was something more he could do, and his whole soul rose up in great eager thankfulness that the Lord was there.

On the other hand is Jesus. I wonder if we may look at Jesus through the eyes of certain quite simple people in the New Testament who had never been to a theological seminary, who would not have understood you if you had talked about theology, but who looked at him as he walked. He must have walked as though he had 12 legions of angels at his back. They gazed at him and saw something in him so spacious, so kingly, they could ask for anything.

That neighbor with the incurable disease looks at Jesus and says so simply and profoundly: "If you like you can make me clean!"

The woman in the crowd said: "I do not need to speak to him, or he to me; he does not need to turn; if I but touch a tassel of his garment it will be enough!"

What did the woman mean by saying, "Yes, but Lord, the wee doggies get the wee crumbs that fall from their master's table!"? Well, of course she just meant, "My daughter's life is the whole world to me, but to you it is just an unconsidered trifle."

All these people were so sure that Jesus could do what he looked like doing that he who never seemed to be done measuring himself against impossible things could do impossible things.

And these two meet, that father and that Lord. And that Lord looked at the father and said:

"Do you say to me, 'If thou canst'?"

Do you wonder that the father at that broke down, his need having prepared him for that word, and cried out in tears:

"Lord, I do believe!"

I think it is always like that. It will have to be the real Jesus. We will have to get to himself. Coming to the church is not enough, though that is a great and golden opportunity. Coming to the disciples is not enough, because that at best is but hearsay. Coming to the doctrines is not enough, because somehow they have not reality for us until we have got him. It will need to be the real Jesus, face to face, naked soul to naked soul, and it will need to be a real need.

There are some things you can give to a man whether he likes them or not, but in the region of the spirit all God's greatest gifts are an answer to some kind of cry on the part of the human spirit. What is the use of a great groaning table with the most wonderful delicacies if a man does not want to eat? What is the value to a woman of the most beautiful unselfish love a man could ever prove to her if she is in love with somebody else? What on earth does the forgiveness of God mean to those who do not think they need forgiveness?

As James Denney once said in his final way: "The kingdom of heaven is not for the well-meaning. The kingdom of heaven is for the desperate, for people who between them and the great darkness see only the pity of God."

When you have that feeling of being maimed, unable in the face of life, discouraged and beaten, and at an end of things unless something happens, you have only to come to him as clearly as you can see him. Do you imagine he will let you look and seek long, he who is looking and seeking for you? Human faith is born when a man in his need goes and looks Jesus Christ in the eyes.

"Dear Saviour, I have naught to plead
In earth beneath or heaven above
But just mine own exceeding need
And thine exceeding love!"

3. How Faith is Purified

And finally, how faith is purified, refined, brought to its magnitude. I find it rather difficult to give a name to this last head, but you will see what I mean.

What does this man mean by saying: "Lord, I believe: help thou mine unbelief!"? He cannot believe if he is giving with one hand and taking away with the other. Does it mean there was conflict in his mind? I do not think there was any conflict in the man's mind between faith and unbelief. I think there was a sense, not that he distrusted Jesus, but himself. He said, "I believe," and then he caught the eyes of Jesus, and it seemed as though it brought this new-born, poor-looking thing of his out under those eyes, and his faith seemed to him then no better than unbelief: and he realized the life of that lad depended upon the quality of his faith, and his soul was in that strange place, he hardly knew what he was saying. What he means is, "Lord, believing all I can, what is wrong with me, will you make good that lack, that the lad may not suffer? Lord, I believe: help thou mine unbelief!"

Wasn't it John Wesley who came to this country and wrote in his diary after a great hurricane at sea:

"I can pray, and talk, and believe when all goes well, but if death but look me in the face then is my soul troubled. I went out to convert the Indians: who will convert me?"

My dear friends, there are some moments we ought to give to self-examination, if it be not merely morbid and introspective. After a while we stare ourselves out of countenance. Do look at your own life along these lines! You and I believe deep down in the providence of God. If we were challenged by anybody who did not believe it we would say, "The living God, the father of Jesus Christ, cannot make a mistake!"

Why do you and I worry? What is worry? Worry is such a complete immersion or absorption in the uncertainties of life that any kind of certainty about the reality of God can't get in, the door is shut. Worry is a flat denial of the providence of God. It is a far greater sin than some of us realize. "Lord, we believe: help thou our unbelief!"

Have you and I got belief in the forgiveness of sins? Are there in our lives any notes of that great experience as it is recorded in the New Testament? Is there in us, let us say, any of that irrepressible gladness of the early church? Is there in us any of that irrepressible sense of power of Paul saying, "I can do anything through Christ who strengtheneth me"? Is there anything of that heart-subduing sense of obligation that the woman in Simon's house felt as she knelt at those blessed feet, and with her hair anointed them with ointment? We are differently built emotionally, but is there anything approximate to these things in our Christian experience? "Lord, I believe: help thou mine unbelief," for though I know myself to be forgiven I lack joy and power and obligation to thee, and pity and charity to my fellow men. Lord, I do believe!

And you and I believe in the resurrection. We believe that some morning we shall meet again. Then why are we so terribly afraid to die? Of course, there are some natural reactions against it. It is a healthy thing to want to live, for Jesus had that too, but he had something else you and I don't have. He had such complete confidence in the unseen that death to him was a mere incident. There was Jesus, living with death at his elbow, saying, "Don't have any fear of them that kill the body, for after that they have nothing more they can do!" Death is mere transition.

We fear death, don't we, because we do not quite believe? "Lord, I believe: help thou mine unbelief!"

As I close may I plead with you once again as with my own soul to live a little nearer to the living Christ in whose eyes we see the secret things of the heart of God. How many human beings are going home to see the face of God and say, "If I had only known you were like this!" Need any of us say that? Surely no, for have we not seen the glory of God in the face of Jesus Christ?

Allegiance

Thou art the Christ! To thee we own allegiance.
May our devotion sweep from sea to sea,
Even as we, the gift from thee receiving,
Joyfully minister that gift for thee!

Revival

Rev. G. Campbell Morgan, D.D., Philadelphia

O Jehovah, I have heard the report of thee, and am afraid!
O Jehovah, revive thy work in the midst of the years,
In the midst of the years make it known:
In wrath remember mercy! Habakkuk 3. 2.

Or, to amend that reading:

O Jehovah, I have heard the report of thee, and stand in awe!
O Jehovah, keep alive thy work in the midst of the years,
In the midst of the years make it known:
In tumult remember mercy!

In days of stress, when conditions are such as to fill the heart with foreboding fear, the desires of men and women who believe in God always move out towards him. It may be that circumstances are such as to challenge their faith. It may even be that their communion with God is characterized at the moment by strange perplexity, and even by protest, but it is to God they turn.

This is arrestingly illustrated in this prophecy of Habakkuk. In it we have what may be described as historic prophecy. By that I mean it is a narrative. The prophet told the story of his own experience, and it was the experience of a man greatly bewildered by the circumstances in the midst of which he lived. If I may roughly summarize it, he says in the first movement:

"Why is God doing nothing? Conditions of life are conditions of wrong on every hand. I cry out about violence, and there is no answer."

It is the fear of a soul who believes in God.

God answered him, and said: "I am doing something, but if I told you you would not believe, it is so strange a thing. I am raising up the Chaldeans and making them an instrument for dealing with my own people on account of their sin."

Then the prophet said in effect: "This is worse than ever! How can God make use of the Chaldeans? I will get up to my watch-tower, and wait and see."

And God communed with him there, and gave him the statement of the central principles of life, both evil and true:

"His soul is puffed up, it is not upright in him; but the righteous shall live by his faith."

So this man came to God in these circumstances of perplexity and outpoured his soul, but it was to God he came. He came perplexed, and he told God he was perplexed. That is a great thing to do! God is never angry with us if we are honest with him.

Now in the text we have the prayer of Habakkuk after he had held communion with God and God had told him what he was doing, and revealed to him the central principle of life. It was then that he broke out into this great prayer,

O Jehovah, I have heard the report of thee, and stand in awe!
O Jehovah, keep alive thy work in the midst of the years,
In the midst of the years make it known:
In tumult remember mercy!

Throughout the world, wherever the people of God are found today, a cry is going up to him, and it is this old, old cry, "O Lord, revive thy work!" It comes out of the consciousness that our age is a strangely perplexing one. I am not suggesting for a moment that there is no solution to our problems. I am not suggesting that there is any cause for despair or pessimism. Despair and pessimism are an insult to the God who reigns on high. But we are conscious of the difficulty of the age in which we live. The sense of need is great. There are many things to depress and perplex us on every hand: in the world unbelief raising its head with new arrogance and blatantly denying the things we believe, and strange things in the church, unholy, unhappy conflicts,—God forgive us! Out of the perplexity of the hour the people of God are turning back to God with this old prayer.

Now that such a prayer is right and urgent surely needs no argument. The church of God and every Christian soul will ceaselessly pray for revival. But our thinking must be right and our urgency intelligent if we are to pray that prayer.

Let us then look at the prayer as we find it here in its first occurrence! In doing so there are three things to be considered: the attitude of the suppliant, the appeal of the prayer, and the activity which results when a man prays this way.

Attitude of the Suppliant

First the attitude of the man who prayed this prayer: "O Jehovah, I have heard the report of thee, and I stand in awe!" He was possessed with a consciousness of God that created in his own soul the sense of awe.

There is a distinction here which I want to make, and it is important. The Hebrew word rendered in our versions—King James, English Revision, and American Revision,—"afraid" may suggest the cringing fear of coming judgment or punishment. That is not the thought in the Hebrew word, but rather that of a great awe in the presence of God. In the presence of God this man was filled with awe, and we can never pray this prayer intelligently—more, we can never pray it prevailingly,—until we get right here.

There are different interpretations of this passage. There are those who hold that the prophet was referring to the interpretation of life just given to him by God. I think that is true, but I think more is involved. He came to this prayer after the hour of communion, but if we follow on through the psalm, of which the text is the beginning, we find him singing in celebration of God:

"God came from Teman,
And the Holy One from Mount Paran.
His glory covered the heavens,
And the earth was full of his praise.
And his brightness was as the light;
He had rays coming forth from his hand," and so on.

If we read the rest we see that he was celebrating God specially in the manifestation of his majesty in the exodus of his people from Egypt and in the law he gave them at Sinai. When he said, "O Jehovah, I have heard the report of thee," I believe that he was thinking of all his fathers had taught him and all he knew of what God had done for his people in the past; and also that his soul was possessed by that luminous revelation he had just had from God of the two principles of life, of faith as the secret of righteous life and of pride as the secret of

destruction. With that history of the past and that personal and immediate revelation of God possessing his soul he said:

"O Jehovah, I have heard the report of thee, and I stand in awe!"

That is to say, the attitude of the suppliant was the attitude of worship in the presence of God, a solemn bowing of the spirit before God, as the result of a recognition of the divine activity, in unexpected ways, in unexpected quarters, through unexpected men.

If you glance back to the close of the previous chapter you will find that he had already said:

"Let all the earth keep silence before God!"

This is also the sense of awe in the presence of God.

I am constrained to inquire if it is not so that we have nearly lost it? Is it not so that even our worship in the sanctuary is too constantly characterized by an irreverent flippancy that proves we have no sense of the majesty and the might and the glory of God? I do not want to utter any words of censorious criticism, but I am speaking of a peril of which I am conscious: the peril of becoming fussy to do things for God while we have lost the sense of the throne and the majesty and the might and the glory of God. We lack it sadly today.

I am perfectly convinced that any evangelical revival of religion for which we are praying and longing will have to begin with a new sense of the majesty of God. It is only when a man stands in awe of God that he is ready to talk to God and to pray.

Appeal of the Prayer

So we pass to the second thought, the appeal of the prayer.

It is threefold. What is the first thing? "Revive thy work!" What is the second? "Make it known!" What is the third? "Remember mercy!" Revive, Reveal, Remember.

"O Jehovah, revive they work in the midst of the years!" It is important to an accurate interpretation of the petition that we understand that the word "Revive" means "keep alive." To that we will return presently. I want first, however, to say that the supreme note in the petition is the phrase "Thy work."

The man who has seen God so that his soul is filled with awe knows the only thing that matters in the midst of the years is that the divine work should go on. It is "Thy work." It is about that he is concerned. The prophet was not concerned about anything but that. He had seen God, he had heard the report of him, he had seen the history of the past, and pondering it all in his soul, now he was not so much concerned with the circumstances that caused him perplexity as with the passion for the continuity of the divine activity: "Thy work."

Moses in the great swan song recorded in the 32nd chapter of Deuteronomy referred to God, and celebrating the name of the Lord he sang:

"The Rock, his work is perfect!"

In the fifth chapter of John we find a significant saying of Jesus. He went through Bethesda's porches and healed the derelict who had been 38 years in the grip of a physical malady, resulting from a moral malady, and enabled him to roll up his mattress and walk away. The religious rulers criticized Jesus for making that man break the sabbath by carrying his mattress. Do you remember what Christ said when they criticized him? He said:

"My Father worketh hitherto,"—all human history is in that "Hitherto,"—"and I work,"—all the future is in that "And I work."

Christ said in effect to that crowd of irreligious religionists: "You criticize me for enabling that man to carry his mattress and go to the Temple and worship on the sabbath day. Don't you know God has no sabbath while that man lies there? My Father worketh. Don't you know that human suffering has broken in upon the rest of almighty God? God is forevermore restless in the presence of human suffering and sin. My Father worketh . . . and I work."

With that word from the old economy, "God's work is perfect," and that radiant word of Jesus, "My Father worketh," illuminated by the incident, we may pray, "O Jehovah, keep alive thy work!" God's creative work ended, as we read, in Genesis 2. 2. He rested from his work in creation, and directly after, accepting the Biblical account of human history, God began to work again, because man in revolt had broken in upon the beauty of the original creation. Through all the running centuries God is at work. The work of God in the midst of the years that you and I are familiar with, in the midst of the years in which Habakkuk uttered his words, all the years; his work is the supreme thing.

And the work of God in human history is redemptive, as witness Christ's dealing with that man. That is what God is out to do, to redeem, to renew, to lift, to end suffering by dealing with sin. "Thy work,"—let us keep our emphasis there!

Thus we see the force of the fact that the Hebrew word does not mean revive in the sense of start anew, but maintain, keep alive. Here is the recognition of the fact that God has always been working. Christ's word emphasizes it. He has always worked. He has never ceased his redeeming work. This prophet said, "Keep that alive, whatever else is breaking down! Do not let God's work stop!" He is not asking for it to start again. It has never stopped. It would be the uttermost hell of calamity that could overtake humanity if God's work should cease. The man who stands in awe of God prays first:

"O Jehovah, . . . in the midst of the years keep alive thy work!"

But more than that: "In the midst of the years make it known!"

Again here is the recognition of the fact that God is at work, but the appearance of it has become hidden, we do not see it. This is a prayer for its revealing anew. "Make it known," bring it out into clear manifestation!

The 90th Psalm begins:

"Lord, thou hast been our dwelling-place
In all generations."

Then at the 16th verse this cry is heard:

"Let thy work appear unto thy servants,
And thy glory upon their children,
And let the favor of the Lord our God be upon us,
And establish thou the work of our hands upon us,
Yea, the work of our hands establish thou it!"

The psalmist who wrote that psalm, the prophet who prayed this prayer,

were conscious of the fact of God's activity; and this prophet out of the agony of his soul felt there could be no tragedy so tragic as the tragedy of God abandoning the world, abandoning his humanity. "O Jehovah, keep alive thy work in the midst of the years!" And both of them asked the same thing:

"Let thy work appear, let it come into manifestation, let there be a new breaking out before the eyes of men of the great fact of that redeeming work!"

The final movement of the prayer is—"In tumult remember mercy!"

The Hebrew word here clearly means tumult. All the tumult that has caused our perplexity, all the things that drive us to our watch-tower, in the midst of these remember mercy! Mercy here is not the usual word for it. It is a word that goes behind an activity to an attitude. We can get no better word to express it than our New Testament word compassion: "In tumult remember compassion!"

That is the true prayer for revival, that there may be some new outbreaking into manifestation of that fact of the divine work, redeeming work, coming out of the infinite and unfathomable compassion. There have been such hours of manifestation. One came in the Evangelical Revival. Then there came an outshining of the compassion of God which swayed a nation. Lecky, that cool, calm, calculating historian, says:

"On that day when John Wesley was converted England was saved from the bloody Revolution that devastated France."

That is what we are praying for today. Let us see that we pray intelligently!

Action

Now finally! When a soul in awe worships, and out of that awe wishes, and expresses its wish in prayer such as this, what then? The prayer for revival —I am going to put it bluntly so as to be brief,—that does not react on the life is a blasphemy and an impertinence. There must always be action.

If we glance on to the end of this psalm we see what was in the mind of the prophet. He spoke of the majesty of God. He reached at last the glorious affirmation of faith, and the last of the psalm is this:

"Jehovah the Lord is my strength:
He maketh my feet like hinds' feet,
And will make me to walk upon my high places."

Such prayer leads to preparedness and action. His feet were swift and sure, climbing precipitous places, annihilating space in the swift movement of his going: that is preparedness. Thou wilt make me to walk on high places: that is action. I stand in awe and worship, and out of that worship comes my desire and wish, and out of the wish comes my work. My feet are like hinds' feet, swift and sure to walk on high places.

We are workers together with God. When I pray for revival, what am I to do? What is the reaction upon ourselves as to conduct and attitude and activity?

The first thing is that when we pray for revival there must be dedication, dedication of self and resources. To what? To God? Yes, and more. More? How? Not only the dedication of myself and my resources to God, but to God and his work. If we talk about dedication to God and are only thinking of spiritual fulness, and the blessing and glory and peace of our own relationship, we are disastrously failing. There is a spiritual selfishness which is as much of hell as is fleshly selfishness. James says about prayer, "Ye ask, and receive not, because ye ask amiss," and then he gives a remarkable illustration of asking amiss. You ask and receive not because "ye ask . . . that ye may spend it in your lusts." Now nobody is so dull as to imagine that James meant that people pray to God in order that they may obtain from God things to spend on their carnal appetites. Lusts, as the word is used here, are simply desires. The word "epithumia" may mean high desires as well as low. Jesus said, "With desire I have desired to eat this Passover with you." It is the same word: "With lust I have lusted to eat the Passover." You read again, "Angels desire to look into these things,"—Angels lust. Lust is not necessarily evil; and when James said, "You ask . . . that you may consume it upon your lusts," he was referring to spiritual desires. "The Lord bless ME, fill MY soul with joy, make ME clean and white, that I may be happy and go to heaven at last!" If that is all we want blessing for we have not begun to understand the genius of Christianity, and we are blaspheming the name of Christ. Dedication does not mean the dedication of personality in order that the person may have spiritual satisfaction. It always means dedication of the personality in order to service and sacrifice in the fellowship of Jesus Christ. If we are going to have any revival after our prayer there must be dedication to his work.

Then also there will have to be preparation. Preparation, you ask, in what sense? First by clearing out from our churches all activities that are not contributing directly to God's work in the world. The church is cursed today with parasitic growths that have fastened upon it, which are contributing nothing to God's redeeming activity for humanity. Do you remember how long they were carrying the rubbish out of the Temple in the days of Josiah's reformation? The process would be amazing today, if we dared to face it. It may mean clearing some people out, as well as organizations. There are some churches even in your town that would be a little stronger, it may be, if there were some subtractions from the church roll. Some of you evidently agree with me! Well, you go home and find out if you are the people who should be subtracted! I am talking in the interests of the work of God. The organizing of the life of the church should be for the work of God, and for nothing else. Here again revival would mean in many ways revolution.

Then after dedication and after preparation there must be co-operation, actually going out into the work on the part of all those who bear his name and wear his sign, the sacramental host who make up the membership of the church. "To every man his work," every member a living member desiring to go out to do something to co-operate with the work of God, which is redeeming, in human history.

Conservation

I would like to say one other thing.

If we are going to pray for and expect a revival we must be ready to conserve the work when it comes. I sometimes wonder whether God is not withholding revival from us because we are not ready to care for the results of it.

At the end of his work George Whitefield, that great evangelist, said:

"I have preached and seen thousands converted, but Wesley has been wiser than I. He has penned his sheep as he has caught them."

Wesley created an institution to take care of them. That is the meaning of the existence of the Salvation Army.

William Booth, that mighty prophet-evangelist, as he certainly was, preached that he might get men and women to Christ, but he soon found out that it was necessary to make arrangements to take care of them.

It is over 30 years since Dwight Lyman Moody went home, but one of the last things he said was this:

"The greatest trouble of evangelistic work in America for the last ten years has been that our churches have not known how to take care of the young converts."

Are we any better off today? If there is a movement of God, and men and women are brought to Jesus Christ, there are a great many churches that do not know how to take care of them, how to train them, how to nurture them, how to feed them, and strengthen and direct them. In that sense also, if we are hoping for a divine movement, judgment has to begin in the house of God.

So I close. In the last analysis the supreme value of prayer for revival is that it drives us back to the recognition of the fact that God does not need persuading to work. He is ready, and he is working still. Turn to Isaiah when you get home, and look at chapters 51 and 52! I will crystallize the whole argument by quoting two verses. In the 51st chapter the people are praying to God, "Awake, awake, put on strength, O arm of Jehovah!" Go on to chapter 52 and the first verse and get God's answer, "Awake, awake, put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem! . . . Shake thyself from the dust! Arise!" The people were saying "Wake up" to God, and God said to them, "I am not asleep. It is you that are asleep. It is for you to wake up!"

I said at the beginning, I repeat it: I think we need to pray, "God send us to our knees!" Yet as surely as we pray, he is giving us exactly the same answer, "I am awake, I am ready." He is always working. The picture of the Laodicean church is a familiar one. What a wonderful church it was, rich and increased with goods! The only thing wrong was that Christ was outside the door. And he knocked and he knocked, and he said, "Behold, I stand at the door and knock! If any man"—he did not wait for the whole church,—"if any man will open the door I will come in to him, and will sup with him and he with me."

"O Jehovah, I have heard the report of thee, and I stand in awe!" Out of that comes the prayer, "Whatever else happens to us, do not thou abandon us! In the midst of the years keep alive thy work!" But more, "In the midst of the years make it known," break out into manifestation. And again; "In the midst of the tumult remember thy compassions!" When we pray so, we awake, and work!

Keeping the Fire Blazing! (2 Timothy 1.1–7)

Rev. Professor A. T. Robertson, D.D., Southern Baptist Theological Seminary, Louisville, Ky.

I take the picture in the word "anazopurein" (present active infinitive of the double compound verb) as descriptive of the paragraph, the vivid exhortation to Timothy to keep alive the gift of God like a blazing fire.

There are six leading points in these verses.

1. Paul's picture of himself, verse 1.

Here Paul gives his name, as he always does in his epistles. That is not true of the Epistle to the Hebrews, but I do not hold Paul to be the writer of Hebrews for a number of reasons. So then 2 Timothy is not anonymous like Hebrews. It is either genuine or pseudonymous (falsely named, under an assumed name). That sort of thing was sometimes done in those days to give a book standing, but such a pious fraud is a fraud all the same. The writer poses as Paul and wishes to be accepted as Paul. I do so accept him because I believe that Paul wrote the Pastoral Epistles.

The style does, indeed, have some points of difference from the other groups of Paul's epistles, but that is true of each group (1 and 2 Thessalonians; 1 and 2 Corinthians, Galatians, Romans; Philippians, Philemon, Colossians, Ephesians), as I have tried to show in Volume 4 of "Word Pictures in the New Testament: The Epistles of Paul." Style is a mark of the man, as Buffon said. Each man has his own style, but style varies greatly also with the subject matter and with the age of the same man. All of this is obvious enough, and is true of Shakspere, Milton, and all who write much. It is true, as P. N. Harrison ("The Problem of the Pastoral Epistles") has shown, that Paul's vocabulary in the Pastoral Epistles has many words not in the other groups, but that is true also of each group, and the similarities in the Pastoral Epistles are many, as I have tried to make clear in Volume 4 above mentioned.

There are some who hold that genuine Pauline scraps exist in the Pastoral Epistles worked over by a later hand. But M. Dibelius well observes in his new volume "Das Handbuch zum N. T." that no reason can be found either for Paul writing such scraps or for a later writer using them if he did. Professor Duncan of St. Andrews University, Scotland, believes in the genuineness of such scraps written from Ephesus, not from Rome, a still greater strain on one's acceptance of such a theory. I take

it that Paul is in Rome in the second imprisonment there when he writes 2 Timothy.

It is always interesting to get a preacher's idea of himself. Paul here terms himself "apostle" (apostolos, one sent), missionary of Jesus Christ in the technical sense, on a par with the Twelve, though not one of them; the word usually employed by him (1 and 2 Corinthians, Galatians, Romans, Colossians, Ephesians, 1 and 2 Timothy), though not so in 1 and 2 Thessalonians, Philippians, Philemon. He explains that he is an apostle "by the will of God," and he means that in the full sense of Galatians 1. 1, 12, not from man or by man. Paul had no ordination so far as we know. Christ called him and set him apart, and Paul held himself on an equality with Peter, John, or any of the rest.

The purpose of Paul's ministry, God's purpose, is to bring men to a realization of the promise of eternal life that is in Christ Jesus and nowhere else, the same use of "kato" seen in Titus 1. 1.

2. Address to Timothy, verse 2.

Timothy is in Ephesus still (1 Timothy 1. 3), in charge of the work as evangelist (2 Timothy 4. 5), when Paul labored there three years (Acts 20. 31), and where the apostle John will later live and work. Paul dearly loved Timothy, and called him "My beloved child," "agapetos" being the same verbal adjective used by the Father when speaking to Jesus (Matthew 3. 17). Timothy had a Greek father and a Jewish mother (Acts 16. 1). He was probably won to Christ by Paul during his first mission tour at Lystra, and most likely was in that circle that stood around Paul when he was stoned and left for dead (Acts 14. 19). When Paul comes on the second tour to Lystra already the young preacher has won a good report, and so Paul takes him along with him. Finding preachers who can preach is one of the chief tasks of the old preachers. Paul was continually discovering them.

Timothy was much with Paul. We see him in Philippi (Philippians 2. 22), in Berea (Acts 17. 14), in Thessalonica (1 Thessalonians 3. 2), in Corinth (Acts 18. 5; 1 Thessalonians 1. 1; 3. 6; 2 Thessalonians 1. 1), in Athens (Acts 17. 15; 1 Thessalonians 3. 1), in Ephesus and sent to Corinth (1 Corinthians 4. 17; 16. 10f.), then back in Ephesus and sent to Macedonia (Acts 19. 22), one of Paul's committee with the money for Jerusalem (Acts 20. 4), with Paul in the first Roman imprisonment (Colossians 1. 1; Philemon 1), in Ephesus again (1 Timothy 1. 3), and urged to come to Rome again (2 Timothy 4. 11), and in prison there or elsewhere (Hebrews 13. 23).

He did not have robust health (1 Timothy 5. 23), but he was loyal to Christ and wrought nobly for him. Both of Paul's letters to him are full of wisdom for us all. This second epistle is the last message that we have from Paul.

Paul's use of grace, mercy, peace in the greeting is thoroughly characteristic. There is no way for individuals or nations to have real peace apart from the grace of God and the Lord Jesus Christ.

Paul places Christ on a par with God, as he always does. This is genuine Pauline Christology.

3. Paul's pious ancestry, verse 3a.

Paul uses "charin" for gratitude, the usual word for grace, and the progressive present "latreuo" (from "latris," originally service for hire), "whom I have been serving from my forefathers" (apo progonōn). He has a right to be proud of and grateful for pious ancestors, though there comes a corresponding responsibility, not for the ancestors but for a career worthy of such antecedents. Paul dares to claim that even as a Jew he served God in a pure conscience, even when conscientiously wrong as in his persecution of Christians. He needed more light, and got it from the vision of Christ on the road to Damascus.

It is essential that a preacher shall have a clear conscience, which he can only have if he lives a clean life. What a tragedy when a preacher leads an impure life and tries to preach the gospel of Christ!

Paul's pride in his pious ancestry appears in his speech to the Jewish mob from the Tower of Antonia (Acts 22. 3f.), and before Herod Agrippa (Acts 26. 3–11), as well as in 2 Corinthians 11. 22; Galatians 1. 14; Romans 9. 1–5; Philippians 3. 4–8. He was proud of his family, his race, his religion, and had his share of personal pride. He had good ground in the flesh for gratitude with such an inheritance.

4. Cherished recollections of Timothy, verses 3b–5.

It looks as if Paul had a prayer list and kept Timothy's name in that list, for he always made mention of him in his prayers by day and by night. He had continuous longing to see him, especially when he remembered Timothy's tears. Paul himself was a man of heart and of tears (Acts 20. 19, 31, 37; 2 Corinthians 2. 4; Philippians 3. 8), this preacher of the highest intellectual and practical gifts. Sympathy is the note that the preacher must strike if he is to move people's hearts: not assumed or rhetorical sympathy, but real touch of heart with heart. Such sympathy is followed by fulness of joy, as in Philippians 2. 2.

Paul is certain that Timothy's faith is genuine, not hypocritical. It strikes the same chord found in his grandmother ("mammé" in the Greek), and in his mother. Timothy's life has persuaded Paul on this score. Timothy's father (a Greek) apparently was not a convert to Judaism, whether a Christian now or not. This glorious heritage came to Timothy on his mother's side, as is often true today. The relation between children and parents is a continual problem. Happy is the mother who wins and holds her children to Christ!

5. Present reminder to Timothy, verse 6.

Because of this pious heritage and training Paul pleads with Timothy to be worthy of it. Environment is not everything, as the behaviorists say,—that is misbehaviorism,—but it does play its part. We are not slaves to external stimuli. God's grace can and does touch hearts in the slums, and change them. God is in the slums if we take him there, as well as on Fifth Avenue if we carry him there.

Paul exhorts Timothy to keep the fire blazing, that gift of God in him. He uses the present active infinitive of a double compound verb ("ana-zo-purein"). "Pur" is fire, "zo" is

from "zoé," life, "ana" is again (analogy). It is an act to keep the fire blazing and to make it blaze up again if running low. That is Timothy's task. God put the spark of genius (the gift) in him, but he himself must keep it going.

Therein lies the reason why some gifted young preachers fall back in the race. They stop growing, they never set the woods on fire. The dead line comes to the preacher when he stops learning and growing, whether twenty, fifty, or seventy.

6. Courage, not cowardice, called for, verse 7.

Timothy was by nature timid, and had to overcome his shyness. The spirit of cowardice ("deilia," from "deilos," fearful) was not the gift of God. There are occasions when the preacher has to rise above such hobgoblins and quiet a palpitating heart, and push on, carry on for Christ. God gives one the spirit of power ("dunameōs," spiritual dynamite,) and love and sobriety (used only here in New Testament). The preacher is not to be like a bull in a china shop but clear-headed, with a balanced temper, a loyal heart, afraid of no man or woman, charged with the power of the Holy Spirit.

The Apocalyptical Element in the Bible—3

Rev. Raymond Calkins, D.D., Cambridge, Massachusetts

Apocalyptical teaching means, as we have seen, that the unequal struggle (as it often seems) between good and evil is not going on forever. In the omniscience of God there is an end to it, and a time set when good is to overthrow evil, and God's righteousness is to be established on the earth. That is enough!

For example, as you sit here troubled as you must be about the condition of the world as we see it, is the conscience of mankind ever to vanquish the war passion? How unequal the struggle of the peace sentiment often seems to be against the latent passions of men to disturb those militant and warlike actions! How slow, twelve years after the most insensate conflict that brought humanity to the brink of perdition, seems to be the growth of that sentiment which insists that war is an enemy of all that is true and beautiful, and must be trodden underfoot!

Take the economic situation, the whole situation as we see it! I read in the paper the other day, "Only a fool nowadays could be an optimist." I cut it out, and after the word "fool" inserted the words "or a Christian." Now why may a Christian be an optimist? He can be an optimist because he has in his heart this unshakable apocalyptical hope that no matter how slow it goes, no matter how discouraging the outlook may be, there is a time appointed, there is an end set. I can say it is not going on forever, and all I have to do is stand in my place and be a fighting Christian until I have no more breath left in me; and I can do this with confidence, persuasion and hope because I know the time is set and sure.

I do not see how anybody can dispense with that apocalyptical persuasion and at the same time continue an earnest type of optimistic Christian.

If you put on top of that the wonderful saying of Jesus, "Lo, I am with you alway, even to the consummation of all things," even to that end, then you have all you want; but until you have that you have not got what you need.

Between the book of Daniel and the New Testament Jewish literature consists largely of apocalypses. What we find in the Old Testament is apocalyptical prophecy, what we find after the Old Testament is the Apocrypha.

When I said apocalyptical prophecy was not secondrate, was not prophecy in decline, I meant canonical apocalyptical writings. I did not refer to these apocalypses that are not in the Bible. There are 30 or 40 of them. I am not going to traverse them at all with you. I am concerned with the Bible. But I am perfectly willing to admit these non-canonical apocalypses are secondrate. To me they are prophecy in decline, and are rather dreary reading. They were written when the great historical emergency was past, and what they did was to take the apocalyptical ideal and begin to theorize about it and speculate about it. Professor E. F. Scott says in his book "The Kingdom of God" that they really worked out a metaphysical system, substituting it for the ecstasy and enthusiasm of the apocalypses. All I am telling you is that this apocalyptical idea persisted after the book of Daniel away down to the time of Christ, and then later down to the time of the book of the Revelation and the closing of the New Testament. When Jesus was born into the world he was born into what may be called an apocalyptical atmosphere which had been kept alive by the writings of these non-canonical apocalyptical writers.

Also Professor Scott is kind enough to say that however dreary the reading may be there does shine through them this one immortal hope, namely, that righteousness is bound to triumph, and that God has set a time to the regnancy of evil.

Apocalypse in the Gospels

Every reader of the Gospels is aware there are long chapters that have to do with the coming of the Son of man in power and great glory, with the desolations that are to visit the earth, the abomination of desolation, the wind-up of creation, and the judgment of mankind. There is just one exception, and that is the fourth Gospel. You will find not one word of apocalypse in the fourth Gospel. In Matthew, Mark and Luke there are these long apocalyptical passages, all of which are said to have fallen from the lips of Jesus himself.

I am simply speaking the truth when I say that the average reader of the New Testament is rather dismayed by the presence of these chapters in the Gospels, and by the fact that Jesus himself pronounced them. We feel perfectly at home with the Sermon on the Mount,

(*Continued on page 75*)

The Land of the Bible Then—and Today

By SAMUEL H. CUFF, *Managing Director,*
Travel Institute of Bible Research

Here is a "dream trip" to the scenes of the International S. S. Lessons for this quarter. It is second only to visiting the land yourself.

This is to be a story of the "land" as it is today. It is being written in the hope that it will bring many thousands closer to Christ and closer to His teachings.

In this story, it is our aim to take you on a "dream trip" to the Holy Land—to let you visit in your mind the scene of each International S. S. Lesson during the current quarter. You will find it inspiring. It will make each lesson more vivid—alive—forceful.

In order to gain the maximum from our descriptions, I suggest that you preserve this article, preferably in your Bible. As you study each lesson you will find it intensely interesting to read how the land in this particular locality appears today. You will obtain a clearer picture of the lesson and situations which prompted the teachings. It will be much easier to apply those teachings to our modern world.

So come with us—for a dream trip. It is afternoon. Our giant ship has left Phaleron Bay and is steaming majestically toward Beirut. We have been refreshed in body and mind by days at sea on the palatial liners of the P. & O., Cunard or Fabre lines and are looking forward eagerly to the days ahead in the Holy Land. The islands of the Greek archipelago are both to right and left of us.

There is one especially which attracts us. Like the others, it has huge cliffs of solid rock which tower over the blue waters of the Aegean Sea like battlements. It is the island known to all Christians by the name of Patmos, and it was there St. John received the Revelation. In all, the island is only ten miles long and six miles wide.

The first lesson of 1932 is found in the first eighteen verses of the Gospel according to St. John. There the apostle tells the story of the Son of God coming to earth. As he sat on the rocks of Patmos and gazed out to sea, no doubt his thoughts turned backward to those glorious years he spent with the Saviour. Now as we gaze at Patmos we too can turn back our thoughts to the teachings which have meant so much to us.

But we do not stop at Patmos. Interesting though it is because of the association with St. John, a still greater interest lies ahead. Beirut—the Gateway to the Holy Land, will be reached the following day, so, as the sun sinks into the sea behind us, we take one last look at Patmos and turn our eyes eastward.

Beirut today is the port of Syria, a French protectorate, and the precise efficiency of the omnipresent French Colonial troops form a marked contrast to the world we seek. So we do not tarry but, in imagination, transport ourselves immediately to the land of the second lesson.

On January 10, our lesson tells the story of the First Disciples (John 1:35-45). In the days of our Lord and, even to this day, the roads between Galilee and Jerusalem were almost impassable during the spring season. Hence the natural and less difficult way to make the journey was to follow the fertile Jordan valley. This the Saviour was doing when the Baptism took place. The exact location is not known but presumably it was due east of Jericho. The recruiting of the disciples took place east of the Plain of Esdraelon, and continued on to the southeast of the Sea of Galilee, thence around to Bethsaida on the north.

The world famous S. S. Aquitania of the Cunard Line will carry hundreds of Christians across the ocean this year.

Today the fertile valley of the Jordan is still tilled by peasants; shepherds watch their flocks; and on the Sea of Galilee the fishermen still stretch their nets as they have done for thousands of years. The natives who now inhabit the land are of almost pure Semitic blood, but of course they are not of the Jewish religion. Ever since the wave of Islam swept the land they have been worshippers of the Mohammedan faith. These natives, in all probability, are very similar types and possibly direct descendants of the ones our Lord knew and loved so well.

We shall meet many of them as we follow the Jordan southward and then cross the hills to Jerusalem. The lesson for January 17, is based on the story of Jesus and Nicodemus as related by the apostle John (John 3:1-16). The city today has many homes which are not unlike those the Saviour visited; the stone fences and roads are almost identical, and in some cases have remained unchanged.

The exact location within the city, where Nicodemus visited Jesus is not known however there are many typical homes still existing that will give us the required background. During the week of the Passover the Jewish residents of the city conduct the ceremony in exactly the same manner as they have for more than 3000 years. This is one of the times they appear at the "Wailing Wall' in large numbers to lament because of the destruction of the Temple and the dispersion of their race. Originally the wall was a part of Solomon's Temple, but now it forms the eastern wall of the Mosque of Omar area.

Drink at Jacob's Well

There is so much to see in Jerusalem that it is difficult for us to leave, but the next lesson takes us to Samaria, so once more we must yield to the wings of our imagination. The lesson for January 24, is the story of the Samaritan woman (John 4:9-26) and takes place outside the city of Sychar at Jacob's Well. Samaria was the land immediately north of Judea and south of Galilee, yet its residents were not of the Jewish faith. An arid country like all of Palestine, water was a precious possession and wells were owned by the community. Jacob's Well was was dug by Jacob and bequeathed according to legend, to the Samaritans who cherished it highly. It is one of the very few artesian wells in Palestine. Today it still exists and still furnishes water to the thirsty. The stones about it are worn with time. Innumerable thousands have refreshed them-

Sifting wheat from chaff is still a household task in the land which has stood still for centuries.

selves from its waters and rested by its side, just as Jesus did on the day of our lesson.

In appearance the well is not radically different than the wells one sees on the older American and European farms. The diameter of the well is about five feet. Around it a wall of natural rock is built to a height of about three feet and every day the native women could be seen drawing their water supply in earthenware vessels.

From Galilee to Jerusalem

For our next lesson, that of January 31, we must proceed still further northward to the shores of the Sea of Galilee. This lesson (John 6:1-13, 48-51) tells the story of Jesus feeding the multitude. The scene probably was on the northeastern slope of the Sea of Galilee. The Sea of Galilee, like the Dead Sea, is lower than the level of the Mediterranean, but unlike the larger body of water it is not excessively salty. The water is slightly brackish but nevertheless it is commonly used for drinking. The scene of this lesson is one of loveliness and beauty. With a background of dark hills the multitude rests on the green velvet of the plains, the sea sparkling in the sunlight just as we see it today.

Now we must retrace our steps to Jerusalem for the sixth lesson of the year—that of February 7. It is taken from John 8:31-36 and again we see Jesus in scholarly discussion with the Jews. These discussions may have taken place in the temple itself or possibly beneath the shade of one of the multitude of olive trees. As we wander through the city we shall see innumerable spots, all of which He visited, and any one of which may have been the exact spot where He said to the world, "The truth shall make you free" (John 8:32).

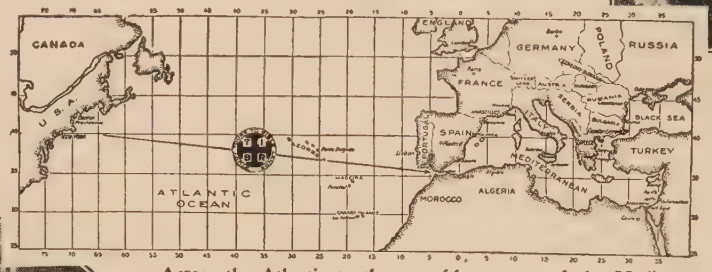
In Jericho, as in all Palestine, women still sit before their doors and make bread as their ancestors have done for thousands of years.

As in all ancient cities, the streets of Jerusalem are narrow and winding. Squat houses are built close to both sides of the road. Travelers on foot, donkeys laden with all manner of burdens, herds of sheep and goats, camels, and even modern motor cars wind their way through the streets. Ancient olive and fig trees nod lazily and provide refreshing shade for the wayfarers.

Likewise the setting for the lesson of February 14 is within the city of Jerusalem. It is the story of the man born blind as told in John 9:1-11, 30-38, and as we visit Jerusalem it will be easy for us to picture the group on that memorable Sabbath morning. We will see the blind beggar groping toward the pool of Siloam which is located on the outskirts of the city to the southeast. On either side of the streets are low walls of stone by which the beggar guides himself. And as we dream, we will wonder if some of these very stones were not touched by His hands—if some of these walls did not provide a place for Him to rest during the heat of the day.

Now we must leave the city again and fly on our wings of imagination into the countryside where the sheep still graze as they have for thousands of years. For although the lesson for February 21 (John 10:1-16) probably was spoken within the city, the parable will be made more vivid by a visit to one of the flocks that shepherds still tend among the hills.

In the land today, even as in the time of our Lord, sheep are one of the most important of the domestic animals. Among the rocks and hills and on the desert there is a comparatively limited amount of food, even for these hardy animals. The good shepherd guides his flock to the fields of plenty. The indolent or ignorant suffer their sheep to be lost. As we look at flocks the words "The Lord is my shepherd" will take a new significance—for a shepherd in the land of the Bible either gives life or destroys it.



Across the Atlantic to the ever blue waters of the Mediterranean our ship carries us closer to "the land" and to Him.

To Bethany. Beyond the walls of Jerusalem to the southeast, lies the village of Bethany where Lazarus lived with his sisters, Mary and Martha. Our lesson for February 28 is one of the most beautiful in the entire gospel (John 11:32-44) and on our visit to Bethany it will seem as if time had turned back 2000 years and we too were among the witnesses to the greatest of His miracles. Bethany has changed little throughout the ages. Squat buildings of stone. A well centuries old, still supplies the water that women carry in earthen jars, just as did Mary and Martha when Jesus came to visit them. Flocks of sheep can be seen in the distance. The tinkle of camel bells herald the approach of a caravan, yet the village does not awaken. The caravans, like the years, will pass by Bethany.

Today the village of Bethany is known by the Arabic name of El' Azariyeh. About thirty families comprise the entire population, in spite of the fact that its location on the eastern slop of the Mount of Olives is an ideal one from many standpoints. In the time of Jesus the village probably was more prosperous and more thickly populated, as it was a favorite retreat not only for the Saviour but also for many residents of Jerusalem. During the Mohammedan invasion much of the village was destroyed, but it is claimed by many that the home of Mary and Martha as well as the sepulchre of Lazarus are still preserved. During our dream trip we shall visit them—a house of stone—a sepulchre of native rock. Their authenticity does not concern us. We know we are walking the very streets He walked—finding rest where He found it. We are visiting the village which was dear to Him.

From the hills, we look down upon Bethlehem before we enter it. The "Wise Men" followed this road nearly 2000 years ago.

And now, once more we follow the winding road into Jerusalem, the scene of the last four lessons. We are about to reach the climax of our dream trip.

Our lesson for March 6 is found in John 13:1-15 and is the beautiful story of Jesus washing the feet of His disciples. As every one knows, this took place at the conclusion of the Last Supper. The traditional site of this event is marked today by the Tomb of David (a Mohammedan property) and it is visited each year by many thousands of Christians. But interesting though it is, the background we seek is not available at the site. We must seek an ancient home in Jerusalem so that we may see exactly the surroundings which existed on that day nearly 2000 years ago.

We do not walk far before we reach a home or an inn which in general outline and structure is probably a counterpart of the one our Lord and His disciples honored. Like all the ancient houses of the city, it is built of stone except for the beams. On the roof are the distinctive domes with which all Christians have been familiar since story-

Crude plows drawn by many different kinds of animals are still used to till the land.

book days. The entire structure encloses a courtyard which is the central meeting place for the family.

The Last Supper was held in a room on the second floor which, in the house we are visiting, is reached by a stairway from the courtyard. Floors and ceiling of stone, worn smooth by centuries; an archway leading to the roof;—as we gaze upon this room occupied today by guests of the "goodman" who is our host, we can almost imagine time has been turned back to the day when "a man carrying a vessel of water" guided Peter and John to the scene of the Feast.

Jerusalem today as it appears from the Mount of Olives. The dome in the foreground marks the Mosque of Omar built on the traditional site of Solomon's Temple.

At the conclusion of the Supper, according to custom, the Saviour and His disciples left the room where they had eaten and probably sat upon the roof, overlooking the city. This is the setting for the lesson of March 13, which is the story of Jesus comforting His disciples as told in John 14:1-18.

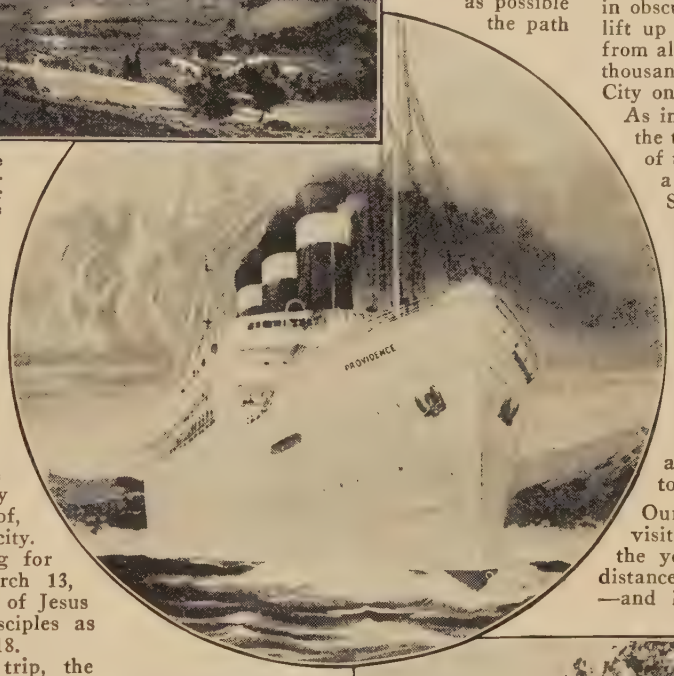
On our dream trip, the stone pavement of the roof is bathed in moonlight. The city lies at our feet, resting in the cool of the evening. On other roofs, many family groups can be seen, because the Feast of the Unleavened Bread has ended and the roof is the porch to a Palestinian family. The twelve listen while He comforts them. And we read again those words of comfort and find in them a new significance.

Now the supper is over. Night has fallen, and under the blazing stars of the East we follow in His steps across the city. When the hour is late we reach Gethsemane. The city sleeps. Into this very garden He went alone to pray and to suffer for the sins of the world. Probably there can be few greater inspirations for any Christian than to stand on this hallowed ground.

Gethsemane today probably is somewhat smaller than the garden our Lord knew. The site however is absolutely authentic. Ancient olive and fig trees shadow its winding paths. It is a haven for the weary, a tiny bit of the earth's surface made forever sacred.

Dawn approaches. Shafts of yellow, violet, and red pierce the sky above the Mount of Olives. In our mind's eye we see men with lanterns approaching. The disciples awake. Judas betrays Him. Peter, in anger, cuts off the right ear of the high priest's servant. The march to the seat of judgment has begun. In the time of Jesus the palace of Pilate was joined to a tower in the Temple area by an arch. Beneath the arch was a courtyard where prisoners were brought before the Governor. Today the Temple has been replaced by the Mosque of Omar and the site of Pilate's palace is occupied by an orphanage. The courtyard has become part of a thoroughfare.

Our lesson for March 20, is the story of the crucifixion as related by St. John (John 19:17-22, 25-30). On our dream trip we will walk from the courtyard before Pilate's house and follow as closely as possible the path that He followed.



The S. S. Providence of the Fabre Line is one of the greyhounds of the sea most of our parties use.

It is unfortunate that the exact site of Golgotha is not agreed upon by the authorities. Constantine, after he embraced Christianity, sent Bishop Macarius to Jerusalem in order to establish the exact location of both Calvary and the Tomb, and upon his report the present location of the Church of the Holy Sepulchre was selected. Scholars as far back as 754 A.D. questioned the authenticity of this location and controversy continues to this day. During the nineteenth century, a theory was advanced that the location was to the north of the city at a site now known as "Gordan's Calvary." Still later another site adjoining the area of the "Tombs of the Kings," was advanced for consideration and many thousands believe it to be the authentic "Golgotha."

Of course, on our dream trip and also if we should visit Jerusalem in person. all these sites will be visited. The roads to all of them still remain as the roads described by the apostles. For part of the journey they are the same and whether we turn to right or left is of little importance. The fact that we have seen these things with our own eyes, and walked the same ground He once trod is sufficient. We have lived for awhile in the world as He knew it while He was on earth.

The Day of Resurrection

He is risen. What glory we find on this day that marks His resurrection, if we can but be in the land where He lived. Our lesson for Easter Sunday is the glorious story as told by St. John (John 20:11-20), and in Jerusalem as in all Christendom it is a day of great rejoicing. Modern Jerusalem is unlike the Jerusalem of old on this occasion. Instead of a small band of followers hiding in obscure homes, thousands upon thousands lift up their voices in rejoicing. Christians from all over the world have traveled untold thousands of miles in order to be in the Holy City on this day.

As in the case of Calvary the location of the tomb has not been authenticated. Each of the sites selected for Calvary includes a site for the sepulchre, and on Easter Sunday thousands of Christians will be worshipping His name at all of them.

Throughout the land we shall see many tombs which, in design, are almost identical with the hallowed one. As the Scriptures tell us, it was hewn out of rock and before it a stone was rolled. On our dream trip we will see such tombs. We may enter if we wish and then as we read again the story as told by St. John, a new and deeper understand is sure to result.

Our dream trip is ended. We have visited the scenes for the first lessons of the year. Now the Land fades into the distance as our ship steams toward the West —and home. We hope these descriptions have made the Land more real to you. We hope they have given you a clearer and better understanding of His teachings. If they have helped, we are thankful and our work is well done.

The fig trees provide both shade and food for the Palestinians.

It is our hope also that you have come to realize the infinite benefits which can be gained by a visit to the Land itself. Never before has there been a greater need for His teachings. Never before has there been a greater need for Christian men and women to have a deeper understanding of them.

The opportunity is now presented to you

to journey across the sea to the Holy Land and there to follow in His footsteps. You are asked to come closer and look upon the world He saw while on earth.

But unlike the pilgrims of old, you will not be asked to undergo hardships or discomforts. Your path will be made easy. Your trip will be a glorious adventure, a happy holiday and an inspiration that will remain with you always.

Groups of pilgrims are now organizing under the auspices of the leading religious publications all over America. Our organization, The Travel Institute of Bible Research, has been engaged to make all arrangements and to conduct our regular Bible study tour in Syria, Palestine and Egypt. We assure you no travel care or worry will mar your pilgrimage.

All of the famous P. & O. liners bring passengers from the four corners of the world—who tell us of distant lands as we glide through the Mediterranean.

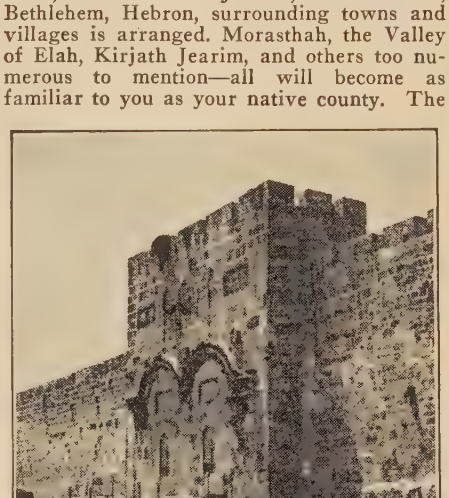
For your ocean voyage the ships of three world famous lines have been selected; i.e., The Cunard Line, The Peninsular and Oriental Steam Navigation Company and The Fabre Line. A few short years ago, the luxuries of the ships of these famous lines would have been considered fantastic dreams, but today they are realities.

The world famous Cunard Line is known to everyone—all over the world. The famous red funnel with its black smoke cap has been the mark of leadership on the seas since the days of sailing craft. On our pilgrimages we use the three outstanding ships of this famous fleet—the Aquitania, the Mauretania, and the Berengaria—and nowhere in the world are there finer ships manned by better crews.

The Fabre Line, on which many pilgrimages are made direct from New York to Beirut is the largest of the French steamship companies. From the home port, Marseilles, Fabre ships sail the seven seas, serving passengers from all over the world and giving that fine hospitable service which is so characteristic of the French. We use three Fabre Line ships; i.e., the S. S. Providence, the S. S. Patria and the S. S. Sinaia. And on all of them you will find luxury, comfort, service and companionship which will make your pilgrimage a glorious holiday.

In the Mediterranean many of the parties will know the luxury of world traveling on the famous ships of the P. & O., as the Peninsular and Oriental Steam Navigation Company is known. A British line sailing from English ports to both Australia and India, every ship is the carrier of adventure and romance. An Indian officer—an Australian bushman—a diamond merchant from South Africa—any or all of them might be our companions as these huge ships sail to the far flung corners of the Empire. Of course every comfort and luxury known in shipbuilding is provided. World travelers demand it and on the new turbo-electric ships Strathnaver and Strathaird, which most of our parties use, even the most exacting will find more than they anticipated.

The study tours in Palestine, Syria and Egypt are arranged to cover all the places most interesting to Christians. Sidon and Tyre, Baalbek, Damascus. The Sea of Galilee, Cana, Nazareth, and Shechem are visited in a journey north of Jerusalem. While making the Holy City our headquarters a complete itinerary not only of the city itself, but also of the Jericho, the Dead Sea, Bethlehem, Hebron, surrounding towns and villages is arranged. Morasthah, the Valley of Elah, Kirjath Jearim, and others too numerous to mention—all will become as familiar to you as your native county. The journey to Egypt is made by rail so we see the land the Children of Israel crossed on their exodus from the land of the Pharaohs. And of course, while we are in Egypt, we will visit the pyramids, the Sphinx and the famous museums.



The Golden Gate still stands—surrounded by the ruins of ancient grandeur.

Throughout our entire study tour in the Holy Land, Bible scholars, historians and archeologists will be our guides and interpreters. These men are members of the staff of the Travel Institute of Bible Research, the graduates of American Universities, and have dedicated their lives to Christian Service. The native dragomans who are so unsympathetic with Christian travelers will be unknown to you—on your pilgrimage.

Enroute to the Holy Land and return our voyage will be a glorious vacation. Frequent stops will be made for sight seeing in both Northern Africa and Europe where all arrangements for our comfort will have been made. The exact stops vary, of course, with the pilgrimage selected, but, as a general rule, they include Madeira, The Azores, Lisbon, Algiers, Sicily, Naples, Athens, Istanbul (Constantinople), Marseilles and Paris.

The Travel Institute of Bible Research, being a Christian educational institution, not organized for profit, offers these pilgrimages at the lowest possible prices. The tours vary in duration from 48 to 62 days and the all inclusive costs from $595 to $795. The prices include all necessary expenditures—even the visas on passports. The only additional costs may be for personal expenditures such as gifts, mineral waters, laundry and tips. All meals, both afloat and ashore, hotel rooms, railway and steamship passage, motor cars, admission charges to museums—all are included in the one low price.

This year a call is being issued for one thousand Christian men and women to journey across the sea to visit the land where He lived. Eleven tours have been arranged—which will be made up entirely of Christian companions. The dates for sailing from New York, the duration of each tour and its cost are listed below.

No.	days		No.	days	
38 Feb. 4	...53	$650	43 June 4	...52	$735
38A Mar. 5	..55	$725	44 June 25	..62	$650
39 Mar. 3	..57	$735	45A July 2	..55	$735
40 Apr. 2	...55	$735	45B July 2	..55	$650
41 Apr. 16	..60	$635	45C July 2	...48	$595
42 May 4	...57	$795			

INDEPENDENT TOURS CAN BE ARRANGED

For those who want special itineraries or who do not care to go with the regular parties independent tours can be arranged with typical Travel Institute thoroughness. These will include the regular study tour of the Holy Land under the staff of the Institute and may be extended to any part of the world. For these independent tours any steamship line may be used.

What would it mean to you to be in Jerusalem on Easter morning. What would it mean to you, to have trod in the paths in which He walked? Both are possible.

When the World famous Cunarder Aquitania sails from New York on February 4 and again on March 5, a goodly company of Christian men and women will be starting their great pilgrimage. Those who sail on the latter date will follow the long road to Calvary on Good Friday. They will lift up their voices in rejoicing on Easter morning in the Holy City itself. The land will be glorious with the magic hand of spring. A joy indescribable awaits them.

Why don't you decide now to be one of them? Parties are now organizing which will be happy to include you. The cost is low—but the return in blessings and happiness will be immeasurable. Do not delay longer. Do not postpone for another year the great voyage you have always dreamed about. Decide now to write for full particulars.

A booklet describing the tours in detail will be sent to you upon request. Write for it today—now. A letter or a post card will be enough—or the coupon below may be more convenient. But for your own sake—and for the sake of those who look to you for guidance decide now you will leave no stone unturned to make this inspiring trip. Send the coupon now.

RECORD OF CHRISTIAN WORK,
EAST NORTHFIELD, MASS.

Please send me booklet describing your tours to the Holy Land which are directed by the Travel Institute of Bible Research. I hope to be one of the 1000 who are called to go this year, but I do not obligate myself in any way.

Name .....

Address .....

with the parables, and with the sweet teachings of Jesus and his ethical and moral messages, but we are dismayed when we find ourselves in such passages as the 24th of Matthew, the 13th of Mark and the 21st of Luke, which I am asking you to read at the close of my lecture today. Just three chapters, but it will be a long day since you read these chapters! It is a mistake to neglect them, and I just want to tell you that we do not recover the full message of Jesus until we put those chapters right beside the parable of the Prodigal Son, the Sermon on the Mount, the 10th of Luke, and other passages that are so precious to us.

Not liking these chapters, not understanding them, effort has been made to get rid of them. There have been three or four theories about them.

1. That Jesus never uttered those words at all. That they are a Jewish gloss foisted on the pure tradition of the sayings of Jesus. That they are a Jewish admixture into what was the original and pure teaching of Jesus himself. In a word, that Jesus never spoke them, but they were put into the gospel and accredited to him.

The answer to that is a simple one, and is that according to the best New Testament scholars these words of Jesus are just as well authenticated as the parable of the Prodigal Son or the Sermon on the Mount. You simply cannot take a pencil and cross out those chapters without throwing out the other words Jesus undoubtedly spoke.

2. That Jesus may have uttered some apocalyptical words, but what he said was much exaggerated and distorted. That the Gospels were not composed until about 40 years after his death, and their composition was practically contemporaneous with the destruction of Jerusalem under Titus, and what more natural than that in those terrible days Jesus should have been credited with more apocalyptical speech than he really uttered, and that a great deal that is to be found in these chapters does not really represent his own teaching? He may have had some simple apocalyptical ideas, but he never uttered those chapters the way they stand in our Bible today.

The answer to that is this: How do you explain, if apocalypse was not prominent in the teaching of Jesus, the fact that it is prominent in all of the apostolic preaching? There are seven different presentations of the gospel of Jesus given by the apostolic preachers, and in every one of these the apocalyptical element is prominent. Now it is a general principle of New Testament interpretation that what we have reproduced in the apostolic teaching must have been present in the original teaching of Jesus, since what the apostles did when they preached was to tell the message of Jesus as they had heard it and known it. And apocalyptical writing leaps by instinct out of the heart of every apostolic preacher in the New Testament. Would that have been possible if the apocalyptical idea had not been present in the message and teaching of Jesus?

3. That Jesus uttered this, but it was really a subordinate part of his teaching. The real part of it is the ethics. God our Father, and love, and good will to men, and mercy, truth and justice, — that is the essence of it, and the apocalyptical part was a subordinate, and to a certain extent a negligible element in the total teaching of Jesus.

The answer to that is just this: If that were true, then you might expect to find some of it at the beginning of Jesus' teaching, but less and less at the end. What is subordinate in a man's message is not prominent when he gets through. In these lectures I might say some things in the nature of an aside, but I would not wind up with anything of that nature. Every time as I get through I am trying to give you something of the utmost moment. Every teacher teaches like that.

Now what we find in the Gospels is little, comparatively speaking, of the apocalyptical element at the beginning of Jesus' teaching, but we find it gathering and growing in intensity and in power till when he comes to the end of his message (Matthew 24, Mark 13, Luke 21) where are you? Just before the cross, just before the end, the soul of Jesus seems to leap out in these great apocalyptical utterances. You surely could not say on the basis of that that the apocalypses were negligible or a subordinate element in his teaching?

I am going to stop long enough to mention one more fact, and an important one, though I have to speak of it briefly in this connection.

So convincing has the argument been that the apocalyptical utterances of Jesus must be a prominent part of his teaching since it leaps out so intensely at the end of his life that some modern scholars have not hesitated to declare that the apocalyptical element is the original core of the gospel, and that in its light the whole economy and mission of Jesus must be understood. The apocalypses of Jesus, and not the ethics of Jesus, constituted the real gospel, they say. Bible students to my thinking are in part responsible in so far as they have insisted upon the impossibility of reconciling the ethical and the apocalyptical elements in the gospel.

Some say these two do not have anything to do with each other. They ask, how can you reconcile the word of Jesus that the kingdom of heaven is within you, is like a mustard seed and teaches the slow regenerating power that is to remake the world, how can you reconcile that with the message of the apocalyptical chapters which tell of the sudden emergence of a new order of righteousness and truth? On the one hand is the fact that when Jesus had come the kingdom of God had in a true sense already come also. Out of this inspiration the kingdom of heaven would develop as a tree. When the sower sowed his seed redemption had been wrought. Quite contrary to this, so has run the argument of non-apocalyptical lovers, is the idea that the kingdom of heaven has not come with the earthly coming of Jesus. His Messiahship is not recognized until his return. Not until the Son of man shall come with power and glory, not in the weakness of the manger but in the glory of the apocalypse, would his Messiahship be vindicated.

It has been urged that both of these conceptions, ethical and apocalyptical, cannot be true. One or the other must represent the message and lesson of Jesus. Now look on the basis of that argument at what you have done! Somebody says you cannot reconcile

those two. Very well then, instead of saying the ethical is the original and real teaching of Jesus a certain set of influential scholars say that the apocalyptical conception is the real and original gospel, and that the apocalyptical hope was that which from the first animated and inspired Christ. It was upon this revelation his heart was set from the first. The ethical teaching constituted only the preliminary, preparatory labor until the consummation should appear. It was the apocalyptical vision that was the inner inspiration of Jesus all through his ministry, an inspiration inherited from the most spiritual prophets who had preceded him. And the cross was to Jesus the crucifixion of his hopes, and constituted the bitterness of the cup and the agony of his soul. He did not see what he expected to see, and he died before he witnessed the coming of the kingdom of God.

Into a criticism of that point of view it is not my purpose to go. It runs counter to what you may call normal Christian consciousness. That is enough for me. It puts the whole ethical teaching of Christ in the background and makes a subordinate, even negligible fact of the incarnation, makes the cross a symbol of divine disappointment instead of divine consummation, and it will never win the allegiance of more than a small group of Christian thinkers.

But if we are going to be honest we have got to say that the apocalyptical element is there just as truly as the rest of it, and we have to form a picture of the outlook and thinking of Jesus that takes in both of these ideas and makes them corporate parts of higher spiritual reality.

With a few words in these last few moments I am going to sketch what seems to me to be the place of the apocalyptical idea in the total teaching of Jesus.

It is a permanent part of his total message to the world. When Jesus begins his ministry he makes slight use of it. Doubtless the gospel sequence here is accurate.

He begins with the teaching of his disciples, the instruction of the people, the healing of the bodies and souls of men. If you are not satisfied with the amount of reading I have given you for tomorrow, read over the chapters in the earlier part of the Gospels for what I call apocalyptical flashes! He sees Satan falling like lightning out of heaven. He declares in the parable of the Tares that evil at the last will be destroyed. These are apocalyptical flashes. But as Jesus advances in the proclamation of his new kingdom it becomes increasingly apparent that against him are going to be arrayed all the kingdoms and powers of this world. Remember, I said apocalypse comes to its height when darkness is at its depth!

"Now is my soul troubled!" The shadow of the cross begins to fall across his pathway. Sharper and sharper becomes the antithesis between Christ and evil. And the more heavily the kingdom of the world threatens to crush him, the more insistently fall from his lips apocalyptical teachings that one day the kingdom of heaven shall be set up in this world, and that he the prince of righteousness will sit upon the throne.

When death grew near, and the shadow of the cross fell upon him, conscious that his brief life was about to end, his earthly work forever to be closed, his human body to be crushed, his mouth to be smitten by rude soldiers, his heart to be pierced by a spear, then suddenly all the apocalyptical hopes gathering force within his soul pour out of his mouth in these great and terrible words about his second coming, closing with the familiar imagery of Jewish apocalypse. It was as if he said: Hitherto I have been with you in obscurity and weakness. I am going away, I am going to die, but that does not spell failure, because I shall come again in glory and power to bring in the kingdom of God.

As there had been an advent in weakness there was to be an advent in power. He may have been born a babe in a manger, but one day he would come with the authority of ruler and judge. He may have been at the mercy of men, but the day was to come when men would be at the mercy of him who was to judge both the quick and the dead. He may indeed be going away, but only to higher vantage ground from which he would exert the same influence upon the world as when he was with them in the flesh. And he would still be the instrument of God in all the coming consummation of nature and history, just as he had been under the lowlier conditions the Father's instrument in succoring them in the storm upon the lake, in the washing of their travel-stained feet, and in lifting up little babies in his arms to bless them.

The real meaning underlying the apocalyptical teaching of Jesus is this; his claim to be the lord of the whole earth, and his solemn assurance that though he might be lifted out of the world, the kingdom which he had come to found, and which had thus far found lodgment only in the hearts of a few Galilean fishermen and others, would manifest itself in the great spheres of the world's life, when he who was about to be spat upon, beaten, crucified, would appear as king of kings and lord of lords, and his holy angels with him; when the wicked would be destroyed, and truth should reign. The whole apocalyptical message was, so to speak, forced out of the suffering soul of Jesus who before the agony of his human death made this divine pronouncement that he one day would reign forever and forever.

Christ Is All and in All!

Be thou the well by which I lie and rest;
Be thou my tree of life, my garden ground:
Be thou my home, my fire, my chamber blest,
My book of wisdom, loved of all the best!
Oh, be my friend, each day still nearer found
As the eternal days and nights go round!
Nay, nay! Thou art my God, in whom all loves are bound!

THE MESSAGE OF THE GOSPEL ACCORDING TO JOHN

International Sunday School Lessons — February, 1932

February 7, 1932
The Slavery of Sin

John 8. 31–36

Presumably because the committee calls this a temperance lesson they gave it the above title. But the passage reveals more than the slavery of sin. It contrasts two states, slavery and freedom, and tells how one may pass from the former to the latter. The key verses are 32, 34, 36. Sin is the rival of the Son. Intemperance is only an outward aspect of a deeper trouble, sin in the heart.

The truth makes free, 31, 32. Truth and freedom.

In verse 30 we read of many who "believed on" our Lord as a sequel of his discourse on the light of the world. (Read verses 12–30!) But there were some who only "believed" him (a different word in the Greek), accepted his teaching without committing themselves to him in the fuller sense of "believing on" him. He would lead them from head belief to heart trust, so he gives them further instruction, revealing the stages leading to Christian freedom.

There is one condition—"If"—namely, continuance (abiding) in his word (teaching). A child has to continue faithfully in school in order to gain knowledge and its benefits. So in the school of Christ.

The result will be threefold: true (real) discipleship—knowledge (understanding) of truth—freedom.

Truth is reality. Knowledge is the understanding (apprehension) of truth. Freedom follows upon the appropriation of knowledge. And why? Because the real disciple of Christ will live up to the light he has. Our Lord has spiritual and moral freedom in view, not physical or legal freedom. Lincoln freed persons from this kind of slavery. Schools and colleges open up other fields of freedom.

The slave of sin, 34. Righteousness and freedom.

The Jews thought our Lord was speaking of national freedom, and came back at him with a sharp retort. But our Lord restored the discussion to the spiritual plane.

"Committeth sin" means the habitual practice of sin. (Contrast continuance in Christ's word, 31!) A believer may sin, but he does not continue in it. Much evil is done in the name of liberty, but it is only licence and ends in slavery. A person is only free to do right, that is, God's will.

The Son makes free, 36. Christ and freedom.

This goes back of verse 32 to the source of freedom, the Son: for he is not only "full of truth," John 1. 14, but he is truth, John 14. 6. No one but Christ is ever master of sin. He only can set the believing sinner free: free from inward sin and outward temptation, free from the penalty, the power and one day the presence of sin.

Cases of slaves attaining freedom were common in the Roman world.

Do people usually think that to become a Christian is to be made free? If not, what do they think, and why? Can you show that only a believer is free?

Personal liberty, so called,—doing what one pleases without regard to its effects on others,—cannot be allowed. Social control is a necessity under any form of government, and in the home, the school, the business world, everywhere.

Everybody must agree that liquor enslaves its victims. A man becomes the slave of his appetite. Other things also forge fetters,—vice, fashion, superstition, fears, business, etc.

Golden Memory Text—Every one that committeth sin is the bondservant of sin. John 8. 34.

February 14, 1932
Jesus and the Man Born Blind

John 6. Lesson portion—1–11, 30–38

John must have thought this an important episode, he goes into it in such detail and gives so much space to it. Indeed it is important, for on the man's side it is a case of solid assurance and growing witness based upon experience in both the physical and spiritual realms, while it discloses our Lord in new aspects of compassion and power.

Individualize and act out the different characters,—our Lord, the blind man, the disciples, the neighbors, the Pharisees, the parents. It is an Oriental episode, packed with human interest.

That the episode has a spiritual meaning, as the lesson title implies, is evident from verses 3–5 and 39–41. The blind man is a type of the sinner blind in sin. Jesus opens the eyes of the soul, and translates him out of darkness into his marvelous light, Ephesians 5. 8.

The discussion, 1–5.

The story opens with a rather heartless theological discussion. The disciples believed in the prevailing Jewish opinion that all suffering was the result of sin. The point they sought information about was whether in this case the man himself was to blame, or was he suffering for his parents' sin?

Our Lord in reply said nothing about the origin of suffering, but about the purpose of it in this case,—to illustrate what God can do. Suffering calls urgently for action in the name of a loving Father. Every one has responsibility and opportunity. And so our Lord proceeds to help this man.

The miracle, 6, 7.

The method was unique. There was no virtue in the clay or in the water. Perhaps our Lord's idea was to appeal to the sense of touch to awaken faith in one who lacked the means of sight. And the man's faith in Jesus prompted his instant obedience, with the never-failing result of obedience,—he came seeing.

The witness, 11–34.

Having his eyesight made such a change in the man's face and actions that his neighbors and others hardly recognized him. It is evidence of the reality of the miracle.

Salvation ought to change every one's countenance and conduct.

To the testimony of his life he now adds the testimony of his lips, for his neighbors (10–12) and the Pharisees (13–34) begin to question him. He has only one answer for them in the face of difficulty and opposition,—whereas he was formerly blind, now he sees. As for his opinion of Jesus, apparently the beggar did not know about Jesus before this. At first he was only "a man" (11). But he had enough confidence in Jesus to obey his directions. The miraculous cure proved to him that Jesus was a prophet (17), not a sinner, but a man of God (31, 33). And finally, in

personal contact with our Lord himself he believes and worships him as Son of God (35–38)!

Would that all believers had such unshakeable conviction about their spiritual experiences!

Fuller knowledge, 35–38.

What a beautiful ending to the poor man's persecution! What must have been his feelings as he looks for the first time upon the face of his healer and saviour!

When a believer is opposed, persecuted, driven out of home and temple perhaps, that is our Lord's opportunity to draw near to befriend and strengthen and inform.

Certain sins entail great suffering, but a great sufferer is not necessarily a great sinner.

The general law, covering suffering and every calamity, is in Romans 8. 28: "All things work together for good to them that love God, to them who are the called according to his purpose."

Nineteen hundred years have proved that Jesus is indeed the light of the world (5)!

Golden Memory Text—I am the light of the world! He that followeth me shall not walk in darkness, but shall have the light of life. John 8. 12.

February 21, 1932
Jesus the Good Shepherd

John 10. Lesson portion—1–16

Anecdote of a sheepfold, 1–6.

Our Lord is talking to hostile Jews, and in these verses speaks of a sheepfold such as they were all familiar with. It was a small inclosure, the surrounding wall built of stones, with an opening for the sheep to get in and out. Several flocks were usually kept in the one fold, the man in charge being the "porter," that is, keeper of the door or gate, from the Latin word "porta."

The anecdote as our Lord told it was true to life, but he intended it to convey spiritual lessons, for the figure of shepherd and sheep had been used in the Old Testament of Jehovah's relation to Israel. The Jews did not understand what our Lord meant (6), any more than we do as we read. So our Lord proceeded to unfold his deeper meaning.

Any one who tries to interpret as figures of speech all the details of the story will get hopelessly tangled up. It cannot be done. Better be content with the simple applications that our Lord himself used! Commentators cannot even then agree on what these mean.

Verses 7, 9, 11, 14–16 should be memorized.

Jesus the door of the fold, 7–10.

Sometimes there was no actual door or gate at the opening. It was then the practice of the porter to lie down across the opening at night, so that he, his body, was the "door."

By entering through the door the sheep found safety, protection, freedom to go in and out for pasture, and abundant life.

The primary meaning is that our Lord is the legitimate door of access into the spiritual fold, by which the true shepherds and the sheep are to enter. By him one enters into the kingdom of God.

Jesus the ideal shepherd, 11–18.

Now he changes the figure, and calls himself the good, true or ideal shepherd.

The sheep are now out in the open, and are subject to two possible dangers, (1) from wolves and (2) from hireling shepherds who flee from the wolves, leaving the sheep unprotected. Contrast the ideal shepherd! He will sacrifice his own life to safeguard his flock. Make a list of other relations between the ideal shepherd and his sheep. He must also bring other sheep not of this (Jewish) fold: a prophecy which is taken to envisage the foreordained extension of Christ's cause to the ends of the world, one flock under him as the one shepherd.

No figure has captured the mind of Christians in all ages more firmly than that of Jesus as the Good Shepherd. Christian prayers and hymns, paintings and literature, are full of it. All that a shepherd ought to be to his sheep, Jesus is to his followers.

Golden Memory Text—The Lord is my shepherd. I shall not want. Psalm 23. 1.

February 28, 1932
Jesus Raises Lazarus from the Dead

John 11. Lesson portion—32–44

The raising of Lazarus from the dead is the most stupendous miracle recorded of our Lord (not including his own resurrection). At least we think so, since here was a man who had been dead four days, while in the case of Jairus' daughter and the widow of Nain's son they were only recently dead when they were raised up. But what difference does a period of four days or four millenniums make if a person is dead? Time has nothing to do with the power that can raise the dead.

John relates the incident vividly and in much detail, and sees in it certain spiritual values.

The Bethany family had a specially intimate place in our Lord's affection, but the motive of this miracle is declared to be the glory of God and of the Son of God (4), to establish the disciples' faith (15), and to lead the bystanders to believe that God had sent Jesus (42, 45).

The central fact and teaching are in verses 25 and 26. The resurrection of the dead is derived from Jesus himself, who is also the life which he bestows upon the believer here and now. The living Lord is behind the doctrine.

The first projection of Christ shows him restrained and silent in the presence of sickness and death. Natural causes are allowed to work unchecked. He had reasons, but the exclamations of the girls when they met him (21, 32) show how disappointed they were. They regarded his presence as an insurance against death. His delay did not mean disinterestedness or denial.

Jesus' indignation and agitation, 32–38.

A unique effect was produced upon our Lord by Mary's sobs. The Authorized Version hardly conveys the correct impression of the storm of emotions that swept over his spirit and his body. He did not utter groans of sympathy with the bereaved sisters, but of spiritual indignation. Further, he was physically agitated. Not that he was lacking in sympathy, for presently he burst into tears, human tears. The same reaction was repeated when he came to the tomb.

What provoked his spiritual indignation? Was it the unbelief by which he was surrounded? Was it the destructive results of death? Was it the natural antagonism between him who is the resurrection and the life and him who has the power of death, the devil (Hebrews 2. 14)?

Jesus' victory over death and the grave, 39–44.

The tone of the narrative changes. Our Lord had told the disciples the sickness would not end in death (4). He had revealed himself privately to Martha as resurrection and life (25, 26).

EVANGELICAL SCHOOL OF THEOLOGY

Now he acts openly in the power of this revelation, serene, master of the situation.

Three episodes took place at the tomb.

Apparently Martha was not expecting the resuscitation of Lazarus. True, she believed in the resurrection according to the prevailing rabbinic teaching, but at the last day (24), not now. The point to observe is, how Martha should see the glory of God (4). We have a proverb that "Seeing is believing." Our Lord reverses the order in the spiritual realm, and says, "Believing is seeing."

Then he turned to his Father thanking him, before the answer arrived, for having heard him. Our Lord prayed over all his work.

Lastly, our Lord addressed Lazarus in a cry of authority and exultation. Where was Lazarus? The mystery of the grave is not revealed, but Lazarus had not lost his identity, and promptly answered the summons.

This was not a "resurrection" in the present meaning of the word: only a reanimation. That is, Lazarus did not now receive the glorious resurrection body revealed in Paul's writings. His natural body was simply restored to its usual healthy condition, and reanimated.

By this sign Jesus of Nazareth proclaimed and proved himself to be the lord of life and the master of death. He also expressed his view of death as sleep (11), and showed profound sympathy in the presence of death.

Welcome Christ into your home in time of health and happiness, and you will feel free to call on him in sickness and distress!

Golden Memory Text—I am the resurrection and the life! He that believeth in me, though he were dead, yet shall he live. John 11. 25.

❖ CHRISTIAN ENDEAVOR TOPICS—FEBRUARY, 1932 ❖

Mrs. Ida Q. Moulton

How Our Society Meets Young People's Needs

Hebrews 10. 23–25; Colossians 3. 12–17. February 7, 1932

Young people's greatest need is Jesus as their friend. No doubt about that!

The year 1897 marked the first successful operation on the human heart. After the operation one of the doctors remarked:

"The path to the human heart is one inch long, but it took human surgery 2400 years to find it."

For half a century Christian Endeavor has been seeking for the heart of youth. During these decades it has presented to Christ human hearts wonderfully and marvelously cured and transformed. And still its ardor wanes not. Thank God for that!

* * *

There are at least four outstanding needs of our youth which Christian Endeavor can meet, the needs of—

N—arrowness and bigotry being dispelled;

E—nlightenment about and Christian fellowship with other races;

E—njoyment where fun and fellowship join hands;

D—evotional life cultivated through the Bible and the best literature.

* * *

Christian Endeavor emphasizes the "assembling of ourselves together." Almost countless testimonies like the following could be given by Endeavorers today:

"Membership in the Christian Endeavor Society opened new doors of service for me; taught me how to plan and speak in public; led me into church work, where I received great blessings; gave me high ideals. In business I apply the Christian principles I learned through discussions in our meetings."

Said a noted temperance worker: "As Lincoln consecrated himself to the abolishment of slavery when he saw a slave sold in New Orleans, so I in a Christian Endeavor temperance meeting consecrated myself to the abolishment of liquor that enslaves mankind."

* * *

A magnificent and costly pearl necklace belonging to an empress lost its beautiful sheen and color through lack of use and need of light. After many attempts to restore it the court jeweler enclosed the necklace in a bottle filled with air holes, and sank the bottle beneath the Northern Ocean, there to be fed by the salt water. Its brilliancy returned.

This incident illustrates the necessity of keeping our Christian Endeavor pledge through Bible-reading and prayer. The shine the Quiet Hour gives to the faces of Endeavorers is comparable to the sheen of a well used pearl necklace.

What Jesus Teaches about Faithfulness

Matthew 25. 34–46. February 14, 1932

History records that somebody asked an old soldier, who at the battle of Waterloo was in charge of a gun holding an important summit, what he could see when the battle was raging.

"See?" said he. "Nothing but dust and smoke!"

"What did you do?"

"Do? I stood by my gun."

Christian, whether you can see anything going on or not, whether you know the day is against you or not, whether this report of the battle of life is true or not, stand by your gun! For "it is required of a steward that he be found faithful."

* * *

A Christian said to a minister:

"I am told you are against the perseverance of the saints."

"Not I, indeed!" he replied. "It is the perseverance of the sinners I oppose."

"But do you not think a child of God can be lax in his duties and yet be restored?"

The reply to this query was: "I think it would be dangerous to make the experiment."

Read the story of faithfulness in Matthew 21. 33–46!

* * *

When the famous doctor, Sir Andrew Clark of London, was attending a poor man dangerously ill, a telegram came from a rich man in France calling the doctor to him, who was also ill.

"Tell him," said Dr. Clark, "that I am needed here and cannot come!"

Then he mentioned another physician who could serve him.

The rich man was so struck by Dr. Clark's attitude that he spared neither time nor influence nor money to spread the fame of a man so faithful to the call of a duty.

See the first clause of Luke 15. 10 and 19. 17!

* * *

"What's the use?" chattered the rivets in a ship. "We've given, we've given, and the sooner we confess that we can't keep this ship together, and go off our heads, the better. No rivet ever forged can stand this strain!

Then hissed the steam: "No one rivet was ever meant to. Share the strain among you! . . . If one goes, others will follow. There is nothing so contagious as rivets going. A rivet, especially one in your position, is really the one indispensable part of this ship."

But the steam did not say that he had whispered the same thing to every piece of iron aboard.

Our captain has said: "Be thou (that means you and me!) faithful unto death, and I will give thee a crown of life!"

Isn't it better to prepare our heads for the crown of life to be worn throughout the endless ages than to "go off our heads" when the voyage of life gets monotonous and rough?

Desirable Qualities in National Leaders

John 1. 6–9; Isaiah 11. 1–9. February 21, 1932

Just before the late Dwight Morrow was about to start for Mexico as U. S. ambassador an editor entered his office and found him busy signing letters. Without looking up he said to the editor:

"Well, what am I going to do in Mexico?"

The editor remarked: "That is something the country is curious to know."

"Well," said Mr. Morrow, "I know one thing I can do: I can love them."

It would seem that this purpose and the demonstrated capacity to carry it out was in large measure the key to the ambassador's extraordinary success.

If love is good for one national leader it is good for all.

* * *

The leadership of women in our national life has been established. Their most desirable influence is in the social life of our nation. Quoting from "Literary Digest":

"Woman can civilize a society, and men cannot. Putting it bluntly, they control education, the church, the forum, publishing, drama, painting, sculpture. That is to say, in the United States the musical director, preacher, publisher, lecturer, editor, playwright, schoolmaster, instinctively addresses himself to the quality and character of interest peculiar to the female portion of his constituency."

Woman's strength as a civilizing leadership has been weighed and not found wanting.

* * *

There is a type of man known as hail-fellow-well-met, who presses himself into leadership. He sometimes gains a following of people who are dazzled by his magnetic personality, though he may be utterly unscrupulous. Such a following may be called a followship, not leadership, and this kind bodes evil to any government.

* * *

National Leaders

N—eed to have expert knowledge of government;

A—great leader is a man of sober judgment, loving justice;

T—est the fitness of his followers whom he would advance;

I—f all of our leaders would get understanding of the people as well as wisdom there would be less politics and more progress;

O—ut of slums come slum minds as a rule. Birth has much to do with a desirable leadership;

N—ot slothful in business;

A—great and sublime power is often simple patience;

L—ike the needle of the compass, always drawn and held to the right;

L—oyalty to high ideals;

E—nvious leaders destroy much good;

A— law-abiding citizen himself;

D—emanding strict enforcement of the law by his followers;

E—very national leader should have a mind of his own;

R—eal in a world of shams;

S—elf-reliant in the midst of a host of vacillating souls.

What Contributions to Civilization are Missionaries Making?

Acts 19. 8–20. February 28, 1932

"Some years ago," said a Jewish banker, "my bank sent me to look at some land in Porto Rico. The village I visited was the nastiest, vilest little hell I ever saw. Two years ago I was sent again to the same town. It was a beautiful little place, with neat houses and yards, clean streets, a pretty school for children, no vice or drunkenness in evidence, good gardens, and a church. What did it? A missionary had come there from the United States. I immediately sought him out and left with him a substantial check."

* * *

It is madness, said a Brahman lawyer, to shut our eyes to the fact that the religion which conquered and civilized Rome and the Western world has come to India. We must face this religion with its strong civilizing force and deal with it honestly and frankly.

And who would not wish to so deal with it in presence of its founder, the peerless Christ?

* * *

Our victrola, which we take out in our work, place under a tree and set going, has been the means of starting a school in a village where the name of Christ was never heard. The natives called the victrola "The box that sings under the tree."

Western music, with its gospel songs and chants of the Word, is a civilizing wedge for the various aspects of our missionary work. As Longfellow said, Music is the universal language of mankind.—Rev. L. J. Moulton, India.

* * *

Among the civilizing contributions of the missionaries to non-Christian lands are—

C—ulture and refinement;

O—rderliness in the home;

N—eighborliness;

T—eaching and training;

R—eligion of Christ;

I—ndustrious habits;

B—ettering the status of woman;

U—nselfish living;

T—raining native workers for Christian service;

I—ndeed all our feeble powers can be used in our work.—A missionary;

O—ften the healing of the soul is effected through the healing of the body;

N—arrow outlook is broadened;

S—chools spring up as if by magic.

❖ SELECTED THOUGHTS FOR THE QUIET HOUR—FEBRUARY, 1932 ❖

MONDAY, 1st. *Do all things without murmurings and disputings! Philippians 2. 14.*

This is a command to the Christian. It is not an impossible command, or it would not have been given. A murmuring spirit is to be shunned by the Christian.—Arthur Petrie.

TUESDAY, 2nd. *Knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. Romans 13. 11.*

How wise it is to know the present, how needful to know the future! We cannot disconnect them without destroying life's unity. Therefore the two gifts we most of all require to pray for are insight and foresight. Your life will be a failure without insight, your destiny unattainable without foresight. —W. S. Bruce.

WEDNESDAY, 3rd. *Take not thy Holy Spirit from me! Psalm 51. 11.*

How foolish and sinful it is by act or wish or secret sin to grieve the Holy Spirit! And how wise to heed his every suggestion and follow his guiding voice along the way which he indicates as the path of duty!

THURSDAY, 4th. *And they said one to another, Did not our heart burn within us? Luke 24. 32.*

Give me, O Lord, a heart of grace,
A voice of joy, a shining face,
That I may show, where'er I turn,
Thy love within my soul doth burn!
—Rosa Mulholland.

FRIDAY, 5th. *This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein. Joshua 1. 8.*

Meditation is not an act of the mind only, but of the whole man, so that the Word stirs thought, and thought stirs prayer, and prayer passes into communion, and communion reveals new matter for meditation.—Mark Guy Pearse.

SATURDAY, 6th. *Stand fast in one spirit, with one mind, striving together for the faith of the gospel! Philippians 1. 27.*

It is when we strive together for a common object that we rise above our petty jealousies and rivalries and recognize our essential oneness in Jesus Christ.—F. B. Meyer.

SUNDAY, 7th. *He that will love life and see good days . . . let him seek peace and ensue it! 1 Peter 3. 10, 11.*

St. Peter was an active and impulsive man, and just because of this zeal he longed for quietness of spirit: for it is human to wish for that which contradicts the forces of mind and body at times when we grow a little "weary of self" and catch a vision of masterful courage and strength. Godly quietness, however, does not imply physical or mental inaction. Rather does it refer to the spirit. We can have a calm spirit even when we are most earnestly toiling, and it is a most desirable gift.—Floyd W. Tomkins.

MONDAY, 8th. *Who shall lay anything to the charge of God's elect? Romans 8. 33.*

Nothing will stop the accuser's mouth but the one mighty act of sovereign grace by which God acquits and justifies the sinner. This makes the timid believer bold again, for it arms him with an answer to the adversary.—J. Oswald Dykes.

TUESDAY, 9th. *Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble! Psalm 143. 11.*

Dr. Lambie, a medical missionary in Abyssinia, observed that in crossing bridgeless rivers the natives would select large, heavy stones, and lift them on to their shoulders, to weight them in the stream. So, he says, in crossing the ford of life we need the ballast of burden-bearing and affliction to keep us from being swept off our feet.

WEDNESDAY, 10th. *Come out from among them, and be ye separate, saith the Lord! 2 Corinthians 6. 17.*

That command means not only come out, but it means also stay out. Some come out and then go back. Some come out and straddle the line. Christ draws sharp lines.—A. B. Simpson.

THURSDAY, 11th. *The day is thine, the night also is thine. Thou hast prepared the light and the sun. Psalm 74. 16.*

The day is thine. Can I not find
A way to help my human kind?
Some kindly deed or word, I pray,
Put thou into my heart this day!
—R. F. Pechey.

FRIDAY, 12th. *Without faith it is impossible to please him. Hebrews 11. 6.*

Credulousness will grow and blossom with its roots hidden only in dry sand, but it takes something quite different from a human sand-lot to propagate the sort of quality and the modes of thought and activity celebrated in the 11th of Hebrews.—Charles Parkhurst.

SATURDAY, 13th. *He was a burning and a shining light. John 5. 35.*

Burning without shining—zeal without knowledge. Shining without burning—light without love. God demands both: burning with love to God, shining with light to men.

SUNDAY, 14th. *Who can understand his errors? Cleanse thou me from secret faults! Psalm 19. 12.*

May God the Holy Ghost show us sin till we hate it,—show us the reality of sin until we feel our need of the cross! May he show us the fulness of the love of Christ until we know what is meant by Christ's ability to take up our sin, our secret sin,—take it up in his pierced, bleeding hands and cast it away for ever, and present us unto himself a glorious church!—Joseph Parker.

MONDAY, 15th. *Be still! Psalm 46. 10.*

David by inspiration and by experience learned that God's voice is heard and his love realized only when we are still. Sometimes the stillness is forced, as when we lie sick in bed. Sometimes we may be working hard and yet have quietness of spirit because we know that our Christ is near. Oh, these blessed moments!—Floyd W. Tomkins.

TUESDAY, 16th. *The trying of your faith worketh patience. James 1. 3.*

We must not cut the webs of providence, we must disentangle them.—Julia Ward Howe.

WEDNESDAY, 17th. *Be ye therefore ready also, for the Son of man cometh at an hour when ye think not! Luke 12. 40.*

Around the dial of a clock in a church in Strasburg, Germany, are these words: "One of these hours the Lord is coming!"

THURSDAY, 18th. *If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1. 7.*

I still say, and without any self-contradiction, I know no persons living who are so deeply conscious of their needing Christ, both as prophet, priest and king, as those who believe them-

selves, and whom I believe, to be cleansed from sin: I mean, from all pride, anger, evil desire and unbelief.—John Wesley.

FRIDAY, 19th. *Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby! Hebrews 12. 11.*

Hours of sadness, chastening, training,
Days of sorrow, pressing sore,
Give us back a wealth of blessing,
Yield an aftermath of glory,
Righteousness for evermore!

SATURDAY, 20th. *And it came to pass when the vessels were full that she said unto her son, Bring me yet a vessel! And he said unto her, There is not a vessel more. And the oil stayed. 2 Kings 4. 6.*

Behold the law of the miracle, the law of the Spirit of life: God's giving is limited by our taking. When the son called, "There is not a vessel more," the oil stayed, and no power of man could bring a drop more.—J. Elder Cumming.

SUNDAY, 21st. *Where sin abounded, grace did much more abound! Romans 5. 20.*

That is the higher law. A man has broken all the commandments, possibly, but he has not broken all God's grace. A man has fouled the whole of the earth: true, but he has not fouled one inch of God's heaven. There is the ampler fact, the larger mystery, and these we must never omit in our calculations and in our forecasts of futurity. Never omit God —God the Father, God the Son, and God the Holy Ghost,—from your outlook, and never forget these ineffable factors when you want to survey and totalize the mystery of human life!—Joseph Parker.

MONDAY, 22nd. *Occupy till I come! Luke 19. 13.*

The happiest moments may be the busiest moments.—Bishop Simpson.

TUESDAY, 23rd. *And the angel of the Lord called unto Abraham out of heaven the second time. Genesis 22. 15.*

How many of us never hear a second voice because we are not obedient to the first voice!

WEDNESDAY, 24th. *What time I am afraid I will trust in thee! Psalm 56. 3.*

Bring the fear up to the bar and cross-examine it about the Lord! Is anything wrong with the Lord? Have his resources weakened with the expenditure of the years? Has his grace lost its virtue? Has his love lost its strength? Has his wisdom waned, and has his discernment grown dim? What has happened to the Lord that we follow him with trembling?—J. D. Jones.

THURSDAY, 25th. *Their conscience also bearing witness. Romans 2. 15.*

Conscience is not simply the knowledge of what is right and wrong: it is the judgment seat of God in miniature. Every Christian carries the judgment seat inside of him, and day after day he stands before it.—F. B. Meyer.

FRIDAY, 26th. *A good man is satisfied from himself. Proverbs 14. 14.*

Self-confidence need not be sinful. It is not necessarily pride. The good man is not left to the mercy of others, and is no mendicant for their favors. God put him here, and gave him his endowments. He is satisfied if he is working in the right direction, doing his duty, serving God in the place assigned to him.—W. S. Bruce.

SATURDAY, 27th. *He satisfieth the longing soul. Psalm 107. 9.*

This one question is supreme: Am I satisfied with Jesus Christ? Is there any part of my life into which he does not enter, — intellectual life, social life, recreative life, hopes, ambitions, aspirations, and even physical life? Is there any part of life that finds its satisfaction elsewhere? This is the real test.—W. H. Griffith Thomas.

SUNDAY, 28th. *Behold, I will make thee a new sharp threshing instrument having teeth! Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff . . . and thou shalt rejoice in the Lord and shalt glory in the Holy One of Israel! Isaiah 41. 15, 16.*

Note the figure God uses, threshing! That is how God looks at the mountains of difficulty in our way today. Grain is separated from the husk by the operation of threshing. Food is thus provided for the thresher, the strength of the mountain passing into the thresher of it. Therefore every mountain in our path to be threshed by us in faith and prayer will be a strength to us and a means of getting glory to God.—Albert E. Cowman.

MONDAY, 29th. *And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself. Luke 24. 27.*

And so he still comes to us through his Word. If we knew it better and studied it more we should find the blessed Christ ever ready to meet us through its glowing pages, and to speak to us through its exceeding great and precious promises. —A. B. Simpson.

❖ BIBLE NOTES FOR DAILY DEVOTIONS—FEBRUARY, 1932 ❖

President W. Douglas Mackenzie, D.D., Hartford, Conn.

MEDITATIONS IN THE PSALMS

Monday, 1st. Psalm 104. 1–9.

1. This is one of the greatest poems about nature in all literature. But any song of nature, if it is to lift our imagination to the heights, must be a religious poem. Some writers have said that the Hebrews had no sense of the beautiful in the outer world. This psalm alone is enough to make that idea look foolish. Its author has filled his imaginative mind with the beauty and order and majesty of the processes of nature, and he does this as one who sees in it all the presence and action of the living God. It is because all the facts of nature, including human life, are under his creative control that the psalmist is moved to cry out, "O Lord my God, thou art very great!"

2. In his recent work "The Mysterious Universe," which was one of the best-sellers last year, Sir James Jeans says that since this is a world of thought its creation must have been an act of thought. But as has been well said by one of the leading philosophers of our time, where there is thought there must be a thinker. With these facts before us we can feel ourselves drawn into still deeper sympathy with this psalmist.

3. Every line almost in this passage is a poetical image, sometimes of exquisite beauty. We cannot analyze them without marring their effect. But we can say them over and over to ourselves till we catch some of the thrill that moved his soul who first saw these swift

successive pictures of God in nature.

Bless the Lord, O my soul, for all the wonder of his works! Amen.

Tuesday, 2nd. Psalm 104. 10–18.

1. The description of the creative work of God in this psalm is founded upon the story in Genesis. In the earlier verses the poet has dealt with the first two of the Genesis days. In verse 6 he passes to the third, where he reads how the mountains emerged from the universal ocean. The waters fled back at the voice of God's command and henceforth have kept to their bounds, leaving the dry land to produce its wealth of life and joy.

2. The same element of water which before covered a lifeless world now becomes full of blessing in showers and streams. It is indeed the nourisher of order and beauty and joy. The desert beasts, the birds caroling in the trees, the grain fields and the fruit trees are all nourished by the beneficent rains and streams. Alike man and his cattle on a thousand hillsides are fed from the grass and the grain and the fruit which the Lord of life has provided for their vital needs. Man in his feebleness is thus daily sustained by the creator and ruler of the natural world.

3. It is much easier for those who live in our great cities to forget that their food is provided every day by God himself. No less is he the creator of the miller, the baker, the storekeeper than of the fields where the wheat grows. It is our spiritual loss if we cease to believe and to realize that each meal is his gift to us.

O Lord of all harvests, grant us gratitude in our hearts for all the provision which thou dost make for the sustenance of our life! In Christ's name. Amen.

Wednesday, 3rd. Psalm 104. 19–30.

1. Let us take some of Maclaren's comments on this majestic passage:

"The variety as well as multitude of the forms in which God's creative idea is embodied, the wisdom which shapes all, his ownership of all, are the impressions made by the devout contemplation of nature. The scientist and the artist are left free to pursue their respective lives of investigation and impression, but scientist and artist must rise to the psalmist's point of view if they are to learn the deepest lesson from the ordered kingdom of nature and from the beauty which floods the world."

2. And again, on "the swift clauses in verses 28–30" he says:

"All natural phenomena are issues of God's present will. Preservation is as much his act, as inexplicable without him, as creation. There would be nothing to gather unless he gave."

3. It is true that we depend on him for every breath we draw. Even the last breath is his gift, and death is his wise decree. But "life, not death, prevails in God's world." And we know what the ancient psalmist only dimly could see that our own death is but the gateway of a life which must be more wonderful than this, as Christ is more wonderful than we can ever understand.

O Lord of all being, throned afar, thou art the source and thou art the end of all our life! We worship thee in Christ. Amen.

Thursday, 4th. Psalm 104. 31–35.

1. This is a strange prayer for man in his feebleness to offer, that God may rejoice forever in his works (31). But the psalmist has been caught up into such a vision of the glory of nature that he feels he is sharing in God's own joy therein. And his heart goes out in adoring praise which takes this startling form: May God be glad forever!

2. And it is in the thrilling vision of the eternal joy of the creator that he, the creature man, cries out: Let me rejoice in him forever! As long as I exist may my heart be so attuned to him that the thought of him, of his wisdom and goodness and power, breaks out into songs of rapturous praise! May it be that even in my joy God's joy is enhanced!

Is it not conceivable that this is the acme of his entire work that a human spirit should be bathed in the harmony of his eternal blessedness?

3. True, there is evil in the world, and the psalmist prays that the sinners may be abolished. But Christ has taught us a higher desire than that, even the passion for the salvation, not the destruction, of the sinner. There the gospel surpasses the insight even of inspired prophets.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

O Lord, we pray humbly that all sinners may be converted unto thee in the knowledge of thy love in Christ! In his name. Amen.

Friday, 5th. Psalm 111. 1–6.

1. This and the next psalm form an interesting and instructive pair. This is concerned primarily with the contemplation of God, and the next with the contemplation of man in his response to the glorious vision of the divine. And they are both acrostic hymns, the successive lines beginning with the letters of the Hebrew alphabet. They were evidently composed for use by the Temple choir, and begin with the resounding shout, Hallelujah!

2. The subject of praise is the majesty and completeness of the watch-care of Jehovah over Israel, over his own people. First of all the worshiper looks up to the greatness and magnificence of God himself as manifested in all his dealing with men. Those who are truly thoughtful examine closely the acts of God and find a supreme joy in doing so. The greatness of God is not a forbidding fact. His honor and majesty are most attractive as well as august and awesome facts. The right-minded man finds a supreme satisfaction in thinking of them.

3. He loves to trace the ways of God's majesty in the history of his people. How he has fed them in the desert and in the farm! How he has guided them so that a homeless people have found a rich inheritance in the land which is their home!

Have we not as a people our own good reason for praise, seeing how God has guided and established the nation to which we belong?

Saturday, 6th. Psalm 111. 7–10.

1. The idea of the righteousness of the Lord mentioned in verse 3 becomes the theme of the second part. We cannot worship One who is only a God of dread and irresistible power. For, as has been well said, "greatness and majesty divorced from righteousness would be no theme for praise. Such greatness is littleness, such splendor is phosphorescent corruption."

2. There is a moral as well as a physical universe. In the latter are manifested his infinite resources of energy, and that in two ways. First, his creation is itself eloquent for those who have hearts to feel and minds to interpret what they see. There is "truth and

judgment" (7) even in the processes of nature. This is what so many of the leading scientists of our own day are facing with such reverence. They see that only a mind, which is one of order and consistency, in fact, a righteous mind, can have created the wonders and glories of nature.

3. But, second, God has done more than that. He has spoken directly to us as human beings. First of all, of course, to Israel in his holy law and in his gracious covenant. There let Israel live and find that wisdom of life which arises when men begin with reverence for his commandments and faith in his mercy.

O Lord of mercy and of might, as thou dost reveal thyself even in stars and seasons of the year, reveal also thy mind of holiness and love to us in Christ Jesus thy Son, our Lord! In his name. Amen.

Sunday, 7th. Psalm 112. 1–5.

1. This acrostic psalm, based like the previous one on the Hebrew alphabet, is related to that one also in its meaning. That described God in his relations to man, this pictures the attitude and experience of a man who knows the God of power and righteousness and mercy. And it is thus that we get a complete idea of what a true religion must be. You cannot describe it by merely saying what kind of being God is, or by saying how man tries to discover God. True religion is found in the mutual relations of a self-revealing God and a self-devoting man.

2. In a way the psalm echoes many of the sayings about the wise man in the Book of Proverbs. It finds first of all that a man's deepest happiness is the reflection in his heart's life of his right relations with the creator and lord of all. All kinds of concrete blessings will flow from his righteous living, but the first is an immediate inward joy which is called "blessedness."

3. The parallel between the two psalms is most strikingly seen by comparing the 3rd verse of each. The honor and majesty of God corresponds with the wealth (or power) and riches of the pious man. The second clause is word for word the same in the two psalms. "Man's righteousness is the reflection of God's." He "purifieth himself, even as he is pure" is the New Testament expression of the same idea (1 John 3. 3).

O thou who art the holy One, grant us not to fear but to love that holiness as revealed in the holy Saviour! In his name. Amen.

Monday, 8th. Psalm 112. 6–10.

1. Still carrying out the parallel between the character of God in Psalm 111 and the responsive attitude of man the psalmist here, in verses six and seven, emphasizes the fact that the man who fears the Lord shall stand like a rock in the day of storm. As the works of God are "truth and justice" and "all his behests are faithful," so his worshiper shall not be afraid." Established is his heart.

2. There is truth here which all should feed on in days of trial and distress. When confusions are about us, and the multitudes know not whither they are faring, the man of God can look on the tumultuous scene with calm confidence. Why should he be afraid who is convinced that the might and wisdom and holiness of the living God is the supreme director of the story of man? "Lives rooted in God are never uprooted."

3. For the Christian this confidence of the ancient saints is confirmed as utter wisdom and illuminated as the perfect way of life. For our Christ, the Son of God, has endured the worst experiences possible to a human being (except personal sin), and he is on the throne.

We praise thee, O Lord most high, that thou hast given authority over our world into the hands of thy Son! Amen.

Tuesday, 9th. Psalm 115. 1–8.

1. This psalm was evidently intended for use in the Temple service. Parts of it are for the choir, parts for the priest, and the last part for the congregation. It is a glorious, thrilling shout of confidence in the victorious power of Jehovah. It was, we read, "the battle-song of John Sobieski, king of Poland, September 12, 1683, when he marched down from the heights and defeated the immense army of Turks" which had almost conquered Vienna. "It was a turning point in history, . . . and ever since the Turkish power and Mohammedan faith have been on the wane."

2. Read the first three verses with that scene in our minds and they become charged with a vivid power! So did Israel feel when hard pressed, how weak they might prove unless Jehovah were on their side. But the first note is the cry of helpless need. "We have nought of our own that can match this dread hour. Only in thee, O Lord, in thy glory and thy mercy have we any hope!"

3. Over and over in the Psalms we hear the echo of the heathen taunt, "Where is thy God, O Israel?" Mighty powers surround her, and she seems so weak. But listen to the voice of utter contempt in verses 4–8 as the spirit of Israel denounces the futile gods in whom her proud enemies trusted (cf. 44. 9–20)! In the end they shall win the world who know and serve the living God, for in his hands is all power over all peoples.

Well may we pray that now false faiths may die out before the march of the faith of God in Christ!

Wednesday, 10th. Psalm 115. 9–18.

1. After those words expressing the scorn of all true Israelites for sheer idolatry and its degrading moral influences a resounding note is struck. The first lines of verses 9, 10, 11 may have been sung by a splendid challenging solo voice, and the second lines are the triumphant answering shout: "Their help and shield is he!" Perhaps verses 12, 13 were sung by the full chorus, or even by the whole congregation. Then verses 14, 15 would be the answer by the priest, whose voice in its intercession is really conveying the blessing and comfort of the Lord in answer to their faith.

2. It is interesting to note that scholars seem to agree that "them that fear the Lord" in verse 13 refers to those who were not born Israelites, but were proselytes. When the blessing of God is assured in verse 12 to the descendants of Israel and Aaron, the psalmist remembers those who might seem left out in the cold, as if they were foreigners. No, says the spokesman of Jehovah, ye too are heirs of the covenant, ye who fled from idols to serve the living God!

3. Then the entire congregation sings the last three verses of triumph. Of triumph? Yes, with a note of strange pathos in verse 17. The hope of immortality is not yet given. The dead can't sing, they "have gone down into silence." All he can say is, "In spite of silence, while we live and can sing we shall bless his name always."

O Lord of all faithful souls, who didst comfort even those who had no hope beyond the grave, help us to live as we should live on whom the risen Christ doth shine! In his name. Amen.

Thursday, 11th. Psalm 116. 1–4.

1. We are told that the Christians of the early church employed this psalm in their burial services. To them it seemed, like the 16th psalm, to look through the dim majesty and deep pathos of our human story to a deliverance which the Lord of faithfulness would give to his faithful ones. It is, says Cheyne, "the tender musings of a devout soul on some personal, or rather national, deliverance."

2. The first word should probably be translated as "I am confident," for that gives the keynote to the whole psalm. It is the utterance of a soul which is looking back upon some great trial. Death had been hunting for him with a trap of cords. He had passed through a valley which he calls the "narrows of Sheol." It was through agony and dejection that he called out, "Ah, Jehovah, deliver my soul!" And now he can sing as a confident man the story of his deliverance.

3. It is not always easy for us when life is smooth and comfortable, when trials are remote affairs of other lives, to feel the power of these ancient psalms. But when our turn comes, and in a hospital, or a wrecked business, or a bereaved home our hearts are wrung, then the story of a psalm will break upon our hearts, and a song like this will be both sweet and strong.

O Father, prepare us in our days of ease for the hour of trial, that we may be able to say, "I am confident!" In Christ's name. Amen.

Friday, 12th. Psalm 116. 5–9.

1. It is said that when a certain martyr of Antioch found himself condemned to death under the Roman Emperor Decius he nourished his spirit on the beauty and promise and pathos of verse 7. "From this, it has been said, we learn that our soul comes to rest when it is removed by death from this restless world." For this psalmist had nearly been a martyr. He had looked into the narrow dark valley and had been rescued perhaps at the last moment by the hand of God.

2. Therefore he nourishes his gratitude by thinking, as in verse 5, upon the deliverer. He calls him Jehovah the righteous, who will not break his word. He calls him God, whose eternal might is all compassionate. It is he who is the guardian of the simple. None so lowly and needy but that almighty One will put arms of safety around him.

3. He has come back to life. And he calls it in the plural in verse 9, "the lands of the living." They stretch wide before him and into the future, a generous stretch which the grace of Jehovah has given back to him. No longer does he feel like a man stumbling and weeping in the gloom (8). Now he can walk in the day before the face of his Lord.

We praise and thank thee, O Lord, for deliverances that have brought us to this hour, and we pray that the life before us may be worthy of thy mercy! In Christ's name. Amen.

Saturday, 13th. Psalm 116. 10–14.

1. This psalm was turned, we are told, into a splendid hymn of thanksgiving by a certain monk who embraced the Protestant faith and became a noted evangelist in Germany. "He was seized by night, carried hundreds of miles from his home." At great danger his two brothers rescued him, and to them he dedicated his version of this psalm. He had used it in captivity, he said, "to drive away the sad and dreary thoughts and Satanic temptations with which he was assailed."

2. The original psalmist knew those fierce attacks of pessimism when his trial was upon him. When he complained to himself over and over again of the afflictions that were so sore upon him, when he was embittered by the falsehood and desertion of his fellow men whispering in his heart, "All men are liars," he yet somehow had kept his faith. "I was confident," he says (10).

3. And out of that deep heart's faith there rose up through all his dark and bitter broodings a sense of trust unbroken which now becomes his supreme joy. The cup of many salvations was put into his hands, instead of the cup of doom. Henceforth it is gladness, gladness, that shall ring in his heart like bells of victory or shine above him like the smile of God.

O thou who didst deliver our Lord himself when he called to thee, and gave him victory over death, grant us faith in him that we may have his own confidence in our souls! In his name. Amen.

Sunday, 14th. Psalm 116. 15–19.

1. On this passage we can well use the words of Maclaren: "Precious"—or "A grave thing"—"in the eyes of Jehovah is the death of his favored ones!" The meaning is that the death (that is, the violent death) of God's saints is no trivial thing in God's eyes, to be lightly permitted. Therefore it is that he pleads humbly, perhaps quoting Psalm 86. 16, that the Lord would continue to protect him as he had already loosed from off his hands and feet the cords that had bound him (3).

2. "So," continues Maclaren, "in the full blessedness of received deliverance the grateful heart offers itself to God as moved by his mercies to become a living sacrifice, and calls on the name of Jehovah in its hour of thankful surrender as it had called on that name in its time of deep distress."

3. And on the last two verses the same scholar preacher has said: he "seeks to blend his single voice in the shout of a nation's praise. We suffer and struggle for the most part alone. Grief is a hermit, but joy is sociable, and thankfulness desires listeners to its praise. The perfect song is the chorus of a great multitude which no man can number."

O God of all delivered souls, accept the praises of thy church, through Jesus Christ! Amen.

Monday, 15th. Psalm 118. 1–9.

1. This is one of the greatest of all the psalms. Some leading scholars think it can be exactly dated, and that it "was sung for the first time at the Feast of Tabernacles in the year 444 B. C." Thus it would be a great burst of triumph when after the long exile in Babylon the children of Israel once more had their rebuilt Temple in their own holy city. Quite evidently it was sung antiphonally. Sometimes it is one voice that we hear, sometimes a full chorus of priests, sometimes the whole congregation of worshipers together, including even aliens who had become identified with the people of Jehovah.

2. It is a psalm which animated many armies like that of the French Huguenots fighting for the divine freedom of conscience, and many individuals pursued by the foes of the gospel or walking to their execution. The singer is passionately rejoicing in the lovingkindness of Jehovah. He is sure that his royal mercy will never be broken. It must endure forever.

3. And it sings out in verse after verse the glorious discovery that God is worthy of a confidence that is absolute, where man and even mighty princes have failed (6–9). Broken reeds the kings of earthly power are often found to be, but "refuge in Jehovah" never proves a failure.

Let us pray that all persecuted Christians today—and there are many in many lands—may win the confidence of this psalm!

Tuesday, 16th. Psalm 118. 10–14.

1. In the great processional hymn some commanding individual voice breaks out into the thrilling verses before us. It is the celebration of triumph over repeated onslaughts upon Israel even in the period of restoration from exile. That was no smooth and easy experience. As Isaiah in the second part abundantly shows, the crossing of the desert and the settlement in the Holy Land must have been carried on through numberless difficulties alike from human foes and the hostile forces of nature.

2. "All nations beset me, beset me round about, yea, round about beset me. They beset me round about like bees." One can picture Arab tribes hanging on the march of the pilgrims, stinging here and stinging there. And even at last in Palestine they were surrounded by jealous tribes who resented this return of the race whom they had thought of as banished forever.

3. But these dangers and harassments are recalled only to recall over against them the mighty power of the living Jehovah. He was their deliverer. "Jehovah is my strength and song." And therefore in this grand march of worship the memory of evil is turned into the joy of salvation.

O God, grant that amid all the enmities of our day thy church in humble and pure faith may experience afresh thy delivering power! Through Jesus Christ our Lord. Amen.

Wednesday, 17th. Psalm 118. 15–19.

1. A mighty chorus answers the voice that sang of the besetting foes, those buzzing, stinging bees, in the preceding verses. An anthem of triumph it is in which the words "the right hand of Jehovah" are used over and over. It reminds us of the way we Christians sing with mounting hearts: "In the cross of Christ I glory." For it is there that for us and for all mankind the right hand of God's power in a holy love has become the conquerer of evil.

2. And now the procession has arrived at the door of the Temple, and the same powerful voice that sang verses 10–14 takes up the lofty strain of an all-victorious faith. "Open these gates, the gates that are open only to righteous men, believing souls, grateful hearts! For Jehovah the mighty one, after he has afflicted me for my sins, has given me life again. Open the gates that I may then in his house celebrate his munificence!"

3. We are reminded here not only of the glorious close of Psalm 24, but of many a Christian hymn in which more wondrous deeds of God are sung than Israel ever dreamed of. For in Christ, his death and his resurrection, the gates were flung wide, and the worst sinner, the neediest soul, has access to the grace and wealth of the eternal heart.

Our Father in heaven, into thy presence we enter here and now with an open book in our hands and a Christ in our hearts! Amen.

Thursday, 18th. Psalm 118. 20–24.

1. Perhaps from within the great doors of the Temple the Levites answer the call of verse 19 in the single verse 20. "Enter!" it sings with glad welcome in its rich tones. "All believers and servants of our God are welcome here." And the solo voice which sang verses 17–19 with the call to open the gates, now rings back the glad gratitude of the whole people for whom he sings in verse 21. The open door is at last the final visible proof that safety has been attained. There in his house who shall wrong the guests of Jehovah?

2. Back we are brought to the chorus of priests who sing of the astonishing acts of God. The "stone" is the people who had seemed so weak and helpless that proud conquerors had despised them. And here they are, by a miracle of divine power restored and at worship again in their own Temple. The world may well be astonished when even Israel wonders at this issue out of their afflictions.

3. And we cannot read these words without recalling gratefully the still vaster wonder of Christ. For he too was despised and cast aside in contempt and scorn. And yet on him and his woe and his triumph God is rearing the eternal temple which is built of living stones and of loving hearts.

O Lord of darkness and of light, of that wisdom and love which has established salvation in the person of our Lord and Saviour, we adore thy glorious grace! Through Jesus Christ our Lord. Amen.

Friday, 19th. Psalm 118. 25–29.

1. Once more the solo voice breaks out into a pathetic strain. It is superficially considered strange to find after the note of victory in the preceding verses a recurrence to the note of pleading. Yet it is not unnatural. Deeper thought will remind us that often the hour of triumph is a reminder of personal unworthiness and of other needs which are not yet satisfied. Therefore we have this beseeching cry even at the height of triumph.

2. As if to meet the cry of verse 25 it would seem that the priestly choir, as if speaking for God, bids the petitioner welcome in the richest tones. "He who comes with faith in Jehovah's power and grace is welcome! Therefore we who speak for him bless you who speak for Israel. We bid you welcome to his house!"

3. The solo voice now answering for Israel gives thanks in a mood of exaltation. And finally the whole congregation with noble art takes up the words with which the whole great ode began. Who can fail to see the climax of gratitude when the vast throng gives praise for the everlasting kindness of God?

O thou who art the giver of all good and of eternal life itself in Christ, grant unto thy church the joy that sings thy praise on the heights! Through Jesus Christ our Lord. Amen.

FIRST CORINTHIANS

Saturday, 20th. 1 Corinthians 1. 1–3.

1. This great epistle was written from Ephesus about the year 52 A. D., some time during those nearly three years which the apostle spent at that important center of life. He had founded the church at Corinth about two or three years before that on his second missionary journey (see Acts 18. 1–18). He seems to have kept in correspondence with the church, and this is one of several letters which he wrote to them.

The structure of this epistle indicates that certain reports had come to him of their doings, and perhaps that they had sent to him certain written questions bearing upon practical and doctrinal problems which had arisen at Corinth and caused grave trouble.

2. As always, the epistle opens with a salutation containing the name and style of the writer, the name and style of his correspondent, and a personal greeting. The first thing we note is that the author is a man who is absorbed in the divine life. His whole person is given up to the service of Jesus Christ, and he knows that this is the

will of God. Happy the minister who can say that today about himself!

3. And he addresses people whom he calls saints. He does not mean that they are faultless, but he does mean that they too like himself have heard a divine call and have given themselves up to Christ. He assumes that this is true of all members of the church. They are dedicated personalities. Happy the modern church which is able to assume that its people are thus given over to him!

We praise thee, most mighty and most gracious Father, that thou didst call and inspire thine apostle Paul to make the fulness of the gospel known to all generations! In Christ's name. Amen.

Sunday, 21st. 1 Corinthians 1. 4–9.

With wise courtesy Paul, before he deals with difficulties which have appeared in the church at Corinth, begins his address to them with words of praise and warm congratulation. One would almost imagine that they as a church had no faults or weaknesses. But he sees the grace of God at work in them to produce that power of speech in which they were boldly bearing witness to Christ himself. And knowledge also they have, though he will have to discuss many points on which their ideas are wrong. They are rich in this knowledge as in its joyous proclamation.

2. Probably, although they have their faults, Paul knows that their mode of life and their spiritual experience are far above anything in the heathen world around them. To know God at all, to love Christ a little, to be on the outlook for his fuller revealing, is to be living in a new world, a world of light and joy and moral purity in definite contrast with the rest of Corinthian life.

3. Let us notice how often and how variously he names him to whom he and they owe this mighty transformation! He is "Christ," "Jesus Christ," "our Lord Jesus Christ," and finally "His Son Jesus Christ our Lord." How adoringly, how lovingly, how gratefully his heart is moved! How vividly Christ must have been with him, that he must speak thus!

O Lord, our Lord Jesus Christ, we would pour out our worship, trust and love at thy feet!

Monday, 22nd. 1 Corinthians 1. 10, 11.

1. Paul begins to come to close quarters with certain unfavorable features in the life of the Corinthian church. In spite of all the signs of high spiritual and moral qualities which he knows to be present in them, some faults are to be found with which he must deal quite frankly and faithfully. He finds that there are clefts in this community which are caused by acrimonious disputes. They are forming rival parties.

2. He has the wisdom to name the source of his information. He will not be content with irresponsible gossip. His information comes from the house of Chloe, who was probably a Christian woman of acknowledged worth and influence. He can therefore rely on the truth of what he has heard from such a source. He can state the main facts without fear of contradiction. An admirable example of frankness which all responsible guides should follow!

3. He exhorts them to seek harmony. He knows that many minds must have many views, but on fundamental things on which the existence of the church depends there ought to be an earnest agreement, a determination to think together. He puts "our Lord Jesus Christ" before them. If they will keep him always in view discord will cease.

Grant, we beseech thee, O Lord, that the divisions of the holy church may be healed, and in its unity may the glory of Christ be seen! In his name. Amen.

Tuesday, 23rd. 1 Corinthians 1. 12–17.

1. The dangerous party system which was growing up at Corinth arose from debates about the merits of three great preachers of Christ. Perhaps the young church had become aware of the debate at Jerusalem between Paul and the leaders of the mother church, including Cephas (Peter), about circumcision. Perhaps the brilliant young scholar Apollos (Act 19. 1) had put the arguments for Christian faith in a way that seemed most attractive to certain members of the church. At any rate there were four groups between whom the debate had become hot.

2. It is characteristic of the wisdom of Paul that he does not refer further to Peter and Apollos. But he does indignantly rebuke these partizans on two points. First, how dare any group claim that they possess Christ while others who confessed him in baptism are said by implication to be separated from him? And further, do any who say, "I am of Paul," forget that it was not Paul who died for them, but Christ, and that Paul has done and can do nothing higher for them than proclaim him?

3. Paul even avoided performing the rite of baptism more than occasionally, as if by doing it regularly he might have seemed to claim special authority in the matter. It is Christ's name alone that is central in baptism. It is Christ's cross alone on which the hopes of all are founded. Let the partizans forget all other leaders rather than cease to look on him with one common consent and one joyous devotion!

Forgive us, O Lord, wherein we sin by allowing any authority or any preacher to be more to us than thou art! For thou only hast died for us, and thou art our sovereign Lord! Amen.

Wednesday, 24th. 1 Corinthians 1. 18–21.

1. We ought to remember in reading this epistle that it was written from Ephesus. There the apostle was teaching in the school of Tyrannus for four or five hours daily after the students of Tyrannus himself had been dismissed. Such a situation implies that Paul was treated openly as the teacher of a new philosophy, or a new way of life. And the epistle to the Ephesians shows how deeply he had become involved in prolonged discussions with other men who were defenders of the various systems of philosophy and mystery religion in that great center of general culture and religious devotion. Moreover, the Jews at Ephesus who had driven him out of the synagogue kept alive their attacks upon him and his so called gospel.

2. When he writes the great argument of these first chapters of his letter Paul is absorbed in the constant discussion of what is wisdom and the true seat of ultimate power in human life. One thing is clear from these discussions that, as he reminds the Ephesians, without the knowledge of Christ they are all living as having no hope and without God. That is to say, they are really perishing, for only those who have "faith and hope in God" can claim to be in the way of salvation.

3. But here he is meeting the sneers of Greek philosophers and the fierce denunciations of vigorous Jews with the confident assertion that the death of Christ on the cross is the supreme revelation of God's wisdom and God's power. Wisdom on a cross? Power on a cross? Yes, God has surpassed all wise theories of ablest men, all dogmatic views of stubborn Jews. Out of that dark event

shines his holy and mighty will. The men who live on that are of the new age, for whom the opinion of philosophers and scribes belong to the dying past.

Eternal Father, we beseech thee to reveal to the disputers and earnest seekers of our age the reality of thy wisdom and power over human nature in the message of the cross! Through Jesus Christ our Lord. Amen.

Thursday, 25th. 1 Corinthians 1. 22–25.

1. We are in these verses still listening to the voice of the great apostle confronting the mighty voices of the surrounding world with the direct action of God. For that which Greek philosophers attempted was that they should by the use of their own ingenious minds discover that supreme system of truth which, they believed, would prove to be the supreme good. They could not dream that the supreme God should come to them. On the upward path they must laboriously tread to discover him by their own exertion.

2. The Jews believed, on the contrary, that the eternal and living God had revealed himself to their ancestors and their prophets in the history of Israel and in the written law. But they believed that any further revelation must come by way of external miraculous deeds, "signs" or physical portents, whose evidence would convince all men irresistibly of his presence, purpose and almighty will. Hence as the Greeks could not see God in a crucified Jew, the Jew saw in him only the object of God's wrath. When I think of these mighty and natural prejudices what fills me with amazement is that any Greek, any Jew came to see in Paul's message the truth of God and the only hope of man.

3. But so it was. There at Corinth, there at Ephesus, Paul had the glorious experience of seeing many Jews and many Greeks subdued to Christ. Through the gate of the cross they entered the new era. Daily now they lived with Christ. Daily they were aware that God had given to them eternal life.

Let us pray that our own hearts may be freed from all prejudice and filled with all conviction and joy in the faith of Christ our Lord! Amen.

Friday, 26th. 1 Corinthians 1. 26–31.

1. Everything in Christianity is the unexpected. The complete exposure of man's need, the complete revealing of God's purpose, must both contain elements of surprise. So Paul, when he has put the paradox of verse 22, goes on to prove it by an appeal to facts. Here is God's own wisdom, God's great power, actually at work in the world. But who are they that are swept into the immeasurable privilege of it all? Who are the favorites of God? Is it emperors and philosophers and rulers and judges and aristocrats? No, the same God who has used a crucified Messiah (23) to usher in the supreme age has brought under his sway and into the life divine, for the most part, people who were low-born, poor, of despised classes, mere nothings, as it were.

2. "Look at your election!" he exclaims. How few of you are people whom society would esteem! When God called you out of that pagan order of life, with its pride and ignorance, its outward glory and spiritual poverty, did you feel the wonder of his act? Yes, you know him whom the world knows not. You are embraced in that holy love by his act upon your soul. When you are quarreling you forget all that. In that moment of pride ("I am of Paul," "I am of Cephas," and so on,) where is your Christ?

3. Remember, he goes on to say, that you now have your existence in Christ. All that the world would like to have on its own terms, and boast about its prowess, you have from God. The supreme values,—wisdom, righteousness, holiness, even final redemption from all evil,—you have them. But only as the gift of God ought they to regard those treasures of God in Christ.

O Lord of glory, who dost shine upon our darkness in Christ, the light of life, we would now look humbly upon our calling, our election, our salvation as thy gifts! Amen.

Saturday, 27th. 1 Corinthians 2. 1–5.

1. The apostle reminds the Corinthians of those former days when he first appeared among them. What was it that led to their conversion? It was not eloquence or subtle argument that persuaded them. If he had begun by treating them as philosophers he might have flattered some of them, but he would have failed in the main purpose of one who bears witness to God. Eloquence might have thrilled them for a moment, but it would have left them cold when the meeting was over. He had not come to them with the calm self-confidence of a traveling philosopher spreading his own views and winning applause for his learning and his deft defence of a new "wisdom." He came feeling how awful was his task and momentous its consequences.

2. What is that task? It is to bear a personal testimony that Jesus Christ had come with divine power into his own life. That was a fact, and he could only do it justice by stating it in all bare, unadorned simplicity and directness of language. The fact was that God now lived as an indwelling and dynamic spirit in his own soul, because Jesus Christ, he who had been crucified, had become his lord. To state that as a fact, over and over again, was the method which won those Christians to accept the gospel.

3. The late Marcus Dods, commenting on this passage, put the following questions: "In what sense are we Christians? Have we allowed the cross of Christ to make its peculiar impression upon us? Have we given it a chance to influence us? Have we in all seriousness of spirit considered what is presented to us in the cross? Have we honestly laid bare our hearts to the love of Christ? Have we admitted to ourselves that it was for us he died? If so, then we must have felt the power of God in the cross."

Let us pray earnestly and honestly for this experience in our own persons, through Christ our Lord!

Sunday, 28th. 1 Corinthians 2. 6–8.

1. Paul does not mean, in what he has said above, that the preaching of the gospel is really nonsense, or "foolishness." He means that it is so called by those who reject it, whose minds have never penetrated into its real nature and significance and power. He has found that it is best not to argue about it as if it were primarily a mere philosophic system with "Take it or leave it," as the careless motto of its defenders. It is best to bear witness to its reality and power as an act of God.

2. But he goes on to explain in this whole paragraph (6–16) that the gospel is wisdom, the supreme system of truth, just because it is the will and act and power of God himself. It is not the kind of thing which a studious young man in search of ideals reasons out for himself or learns in the classroom of some popular teacher of philosophy. He may speak proudly of the "mysteries" into

which he is being initiated by the theosophists of his day, but what Paul and the heralds of Christ deal with is the eternal mystery, the will of the eternal God, which has now been suddenly and gloriously discovered in Jesus Christ, even in his cross and in the man who has received his Spirit.

3. As the new converts at Corinth or Ephesus make progress in their moral and spiritual life, as they cease to be babes lisping the first experiences of the new world, as they grow more mature, they need deeper and deeper knowledge of what it all means. Then the apostle will disclose to them that Christianity contains the supreme philosophy.

We beseech thee, O God, that thy gospel may enter into our minds as power, that we may speedily learn to see it as the highest of all truth! In Christ. Amen.

Monday, 29th. 1 Corinthians 2. 9–11.

1. How the eyes of men have searched the heavens to discover the powers that rule our life! Listen to the astronomers who from Babylon or Egypt or at Athens have been learning the motions of the stars and have believed that they are in control of human life! How the ears of men have been listening for some voice, music of the spheres, ancient fables of the gods, or appealing arguments of great philosophers, which would give them the secret of man's origin, deliverance from all evil, the promise of life eternal! How men have searched their own inner life to see if there, in a world of the soul, they could find the ideals which would give them peace and hope!

2. Oh, how the apostle yearns over this long and varied seeking of the human soul for perfection! But how evident it is that all their efforts have failed! No one can persuade the world that the perfect truth has been attained, that the way to God has been blazed open for the traffic of the race.

3. But now the highway of God has opened right up to the presence of God himself. Nay, it has been opened by himself, and the gospel is the call of God to all men to see that way and walk in it. How short is the way! How near is the goal! The divine Spirit himself has revealed it all, even the depths of the heart of God. And he who learns to love God because of God's personal love for him in Christ, why, he has arrived, he is at home with the Father of Christ Jesus!

O Lord, when our hearts are sick of sin and wearied by doubt and haunted by fear, O fill our human hearts with the peace and joy of this faith in Christ, the Saviour of the world! In his name. Amen.

OUR BOOK TABLE

WINTER EVENINGS INVITE THE COMRADESHIP OF GOOD BOOKS!

The Christ of the Mount

Dr. E. Stanley Jones of India has added another to his intimate books about Christ. It is a study of the Sermon on the Mount, the outgrowth of consideration with a group of kindred souls in a secluded Himalayan retreat during two summer periods. Have we a message that is vital and inescapable, they asked, for living the Christian life? The Sermon on the Mount is such a message: but is it practical? Can it be lived?

Dr. Jones has the conviction that the Sermon shows the way a Christian should live, that it is a working philosophy of life and constitutes the technique of being a Christian. The main moral content in the name Christian must be the Sermon on the Mount.

He sees our Lord himself as the embodiment of the Sermon. Its center is that command, "Be ye therefore perfect, even as your Father which is in heaven is perfect!" Then he proceeds to discuss the Sermon under six main divisions. These interpret the successive clauses and apply them to present-day conditions and problems.

The closing chapter is titled, "Is the Authority of Jesus Waxing or Waning?" Dr. Jones says that in the East Christ is rising to moral and spiritual dominance. He is gripping men everywhere, even though they do not become professing Christians. This is the triumphant note that underlies the whole book. It thrills the reader.

As in the author's other books he sweeps along out of a full heart. His style is epigrammatic and full of surprises. There is little hackneyed matter anywhere. He offers support for his positions from what has been said by Hindus and others in his Round Table conferences.

THE CHRIST OF THE MOUNT: A WORKING PHILOSOPHY OF LIFE, by E. Stanley Jones. Abingdon Press, New York. 332 pages. $1.50.

The Finding of God

Do you wish to find God? The old theology would say that that is because God is trying to find you. The emphasis today appears to be on man's efforts to discover God by a kind of trial and error process, the procedure being supposed to be attended by inherent difficulties as well as extrinsic oppositions.

Dr. E. S. Brightman, who is much appreciated as an able and pungent defender of theism and the view known as personalism, has issued a supplementary volume to his considerably criticized book "The Problem of God," in which he seeks, by unfolding "The Finding of God," to make easier the approach for thoughtful people to the mysteries of the divine being and nature. This later book chiefly stresses, accordingly, man's finding of God.

Through it two currents run, religious rationalism and religious realism, the former being defined as a faith in the reasonableness of (for which Dr. Brightman seems a good deal concerned) and the latter a faith in his reality. "The rationalism warns us," he says, "not to purchase the realism too cheaply." Humanism he passes by as too insignificant a thing, philosophically, to require much consideration. His book "is concerned to find God, not to get along without him."

The argument of the book rests on, or assumes, Dr. Brightman's previous contention that God is self-limited by his own will, and also limited by the free choices of the beings he has created. Many of us will continue to think that that does not make the Almighty "finite," whatever such words as "finite" or "infinite" may mean in the tremendous theistic reference.

Without admitting the truth of the Brightman view of a partially-powered deity it is fitting to recognize the sin-

cerity with which he writes, and to speak with appreciation of many of the suggestive, even stirring, things that he has to say regarding the perils and promises of the adventure known as the finding of God. There is, indeed, so much condensed thought in this new volume that if one were attempting an adequate review he would have to write another volume in careful criticism. The Table of Contents is almost an argument in itself, the topics discussed being: Why Try to Find God? The Way of Revelation, The Way of Reason, The Way of Moral Loyalty, The Way of Religious Experience, The Patience of God, The Mystery of God, The Goodness of God, and The Power of God.

Some might think that the latter chapter should have come first, yet the author prefers to work up to the concept power in his own way. We must decidedly differ from his statement that such terms as "Almighty," "Omnipotent" and "Infinite" are merely the language of worship, but not philosophically warranted or metaphysically precise.

Perhaps the conclusion will have to be this: No finite mind can possibly explain (to the uttermost) the problem of evil, and the doctrine of the "Given" (a pure speculation) only makes matters worse. In these days we are really worried about God, but we hope that he will succeed in finally delivering himself from the philosophers. Nevertheless, we do not by saying this mean to fail in any degree in recognition of the noble service that Dr. Brightman, as thinker and teacher, is rendering in general to the cause of a reasoned theism.—Charles A. S. Dwight.

THE FINDING OF GOD, by Edgar Sheffield Brightman. Abingdon Press, New York. 200 pages. $2.

Light from Ancient Egypt on the Old Testament

The author of a book published in England has found passages dealing with the relics of antiquity in Egypt that throw vivid light on allusions to Egypt in the Old Testament. During over 20 years in Egypt he has been constantly on the watch for such material, which he has garnered from monuments as shown by photographs and from the writings of archeologists and others.

The arrangement of the book is helpful for the Bible student. A passage of Scripture is quoted, then follows the author's comments and quotations from others. Genesis yields 38 such passages, Exodus 52, and 11 other books from Numbers to the prophets give 22 passages, making 112 in all. An Index of References makes all this immediately available.

It makes the Bible more real and understandable thus to parallel it with facts and incidents from the social life and conditions in Egypt of the same era.

THE MIRROR OF EGYPT IN THE OLD TESTAMENT, by Victor L. Trumper. Marshall, Morgan and Scott, London. 174 pages, illustrated. 5/–.

Leadership of the Constructive Forces of the World

Dr. Mott must have been on his mettle when he delivered the second Walker Trust lecture on Leadership before the University of St. Andrews, Scotland, last February. He chose for his special theme the leadership of the constructive forces of the world, by which he meant not simply Christian forces but all forces of righteousness and unselfishness, religious or otherwise.

Why is there need to strengthen such leadership just now? What should characterize present-day leadership? How develop and maintain it? His repeated visits to all lands around the world and his contacts with civil and religious leaders everywhere have equipped Dr. Mott in a unique way to answer such questions, on the one hand, while his observation of the problems all nations and races are facing gives him, on the other hand, an intimate grasp of the task ahead, which is to mould a future far better than the past.

The lecture is packed full of analysis and suggestion. It carries a wealth of information and a surprising range of quotation from varied sources. The Christian view is not forgotten, and the climax of the lecture is that the supremely important thing in the discovery, development and enlargement of the highest leadership is a growing acquaintance and a deepening fellowship with Jesus Christ, the central figure in history.

The lecture fully justifies the position in world leadership that Dr. Mott has held for years.

LEADERSHIP OF THE CONSTRUCTIVE FORCES OF THE WORLD, by John R. Mott. Oxford University Press, New York. 30 pages. $1.

A Label from the Garden on a Product of the Laboratory

Immediately upon writing his title (see below) the author straightway drops the horticultural figure embodied in it. He may, of course, have done the reverse and pasted the title on after the book was written. But this perhaps somewhat over-particular criticism is absolutely the only adverse one your reviewer can offer. For the book is excellent, and altogether effective.

The author is professor of Philosophy in Gettysburg College, and knows both whereof he speaks and how to present what he wishes to teach. His standpoint is definitely anti-materialistic, anti-mechanistic and anti-behavioristic. But to state his position in this negative fashion is almost to misrepresent it. For the whole treatment is positive, even aggressive.

In the author's own words, the position asserted is "Just this, that religion is not an invention, nor a fiction produced by craft to seduce the ignorant or as an instrument with which to tyrannize over the timid. It is rather the most profound expression of the nature of man. It is a mode of human reaction that is as fundamental and characteristic as affinity in the field of chemistry." And he goes on to claim the necessity of recognizing mystical experiences and the perceptions of intuition as facts of human experience. This thesis is well sustained throughout the discussion.

The method followed is indicated by some of the chapter headings, the subject being Religion: "Its Place in Experience," "Its Research Agent," "Its Proving Ground," "Its Unifying Agent": which indicate that though the author may have got his title from the garden he has brought it into the laboratory. At any rate his result is satisfactory.—W. O. Shewmaker.

THE TAPROOT OF RELIGION, AND ITS FRUITAGE, by Charles F. Sanders. Macmillan Co., New York. 266 pages. $2.

Biblical Themes

CHURCH OR THE WORLD (THE)? THE CRISIS OF CHRISTENDOM, by C. W. Hale Amos. Marshall, Morgan & Scott, London. 254 pages. 6/–.

It is rather refreshing to read a new book on this theme, for who ever hears a sermon nowadays on the "world" in a spiritual sense? The issue is drawn here

on Bible lines between the world, which is enmity against God, and the church.

The first hundred pages are Part 1, an elaboration of all the Bible says about the world and its contacts with the church in hostility, persecution, peaceful penetration, desired alliance, secularization. Part 2 gives the Bible doctrine of the church, and surveys church history down to the present day. The closing chapter is a challenge and an appeal.

The subject of the book allows an all-round treatment of doctrines and problems of the faith, and their opposites.

His Bequest: The Believer's Riches in Trust, by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 48 pages. 25 and 40 cents.

Taking his cue from the parables of the Pounds and the Talents the author holds that the believer has a bequest of certain "goods," a present responsibility to trade with them, with a future reckoning in view. All the leading aspects of the deeper life are recast under this figure.

Through the Bible Day by Day, by Edward P. Westphal. Westminster Press, Philadelphia. 139 pages. $1.25.

Two practices ought not to fall into disuse,—the reading of a portion of the Bible every day and reading the whole Bible through. These practices can be profitably combined. But how?

One system is set forth in this book. It was tried first in a communitywide, interchurch Bible-reading campaign over a period of three years. Of course the time can be shortened by reading more than one day's portion as given here.

The arrangement of readings begins with the life of Christ in the four Gospels. Thereafter selections are taken for successive periods from either Testament. Where possible, various parts of the Bible are read in relation to each other. The object is to make the Bible reading understandable and interesting.

At the end of the book there are Prayers for Blessing at the Table, Prayers for the Days of the Week, and for Special Occasions, and other useful features.

Sermonic

Barbed Arrows, by Roy L. Smith. Long and Smith, New York. 171 pages. $1.50.

Even the Preface reveals the directness and pungency and capacity to see and profit by sermon suggestions which are more fully evidenced in the 50 sermons in this collection. Each has an arresting title derived from a Bible text and justified by about three pages of development of the theme. There are almost no quotations from others. Ideas flow freely in pointed, often epigrammatic sentences. The tone is strong and evangelical.

"Charge That to My Account," and Other Gospel Messages, by H. A. Ironside. Bible Institute Colportage Association, Chicago. 123 pages. 75 cents.

Dr. Ironside is pastor of the Moody Memorial Church, Chicago. He is well known as a Bible teacher at conferences, and as an evangelist on occasion, all over the continent.

The 12 addresses here printed give the reader some idea of the content and manner of his gospel messages: popular in style, illustrated by many anecdotes, personal in challenge and appeal.

Christ's Challenge, and Other Evangelistic Sermons, by Charles Forbes Taylor. Fleming H. Revell Co., New York. 152 pages. $1.50.

Christ's challenge is in the words "Follow thou me" of John 21. 22. There are 15 addresses, covering a variety of topics in anecdotal style, earnest and direct.

Life's Four Windows, and Other Sermons, by Samuel W. Purvis. National Publishing Co., Philadelphia. 340 pages, with frontispiece. $1.50 net.

Dr. Purvis has been contributing "Saturday Sermons" to the Philadelphia "Evening Bulletin" for some years, and selects 47 of them for publication in this book. An earlier selection was published in 1926 under the title "The God of the Lucky."

Obviously sermons of this type must be non-controversial and popular in subject and treatment. These are not sensational, either in phraseology or matter. The title of the book is that of the second chapter, based on Deuteronomy 3. 27, suggesting the eastward window of childhood, the south window of youth, the north window of maturity, and the west window of old age.

Meeting the Challenge of Modern Doubt, by James Gordon Gilkey. Macmillan Co., New York. 249 pages. $2.

Dr. Gilkey has carried on a popular ministry at the South Congregational Church, Springfield, Massachusetts, for some years. This book is made up mainly of material used in sermons which have attracted many hundreds to his congregation. It is not written for those who are satisfied with the older form of statements of the Christian faith, but is intended rather for those who doubt the former apologetic for Christianity and desire a new basis upon which to rest their faith. Dr. Gilkey tries to meet this need. His emphasis is quite definitely modernistic, and while there are good points in his book his thinking strikes one as being somewhat superficial. He dismisses the older claims and establishes his own claims a little too easily. The chief values which he includes in his own interpretation have been with vital Christianity from its beginning.

The strength of the book lies in its frankness, its clarity, and the author's genius for illustrative material.—Frank Fitt.

For the Progressive Worker

Expositor's Minister's Manual 1932, compiled and edited by Joseph McCray Ramsey. Fleming H. Revell Co., New York. 608 pages. $2.50.

A summary of the contents of this useful manual is:

315 original sermons, including for every week a Sunday morning sermon by different authors, a sermon on church year texts, a junior sermon, a children's sermon, an evening sermon, a midweek sermon; International S. S. lesson study; Y. P. S. topics; seed thoughts, outlines, prayers, etc.

The authors of sermons are in many cases widely known, but there is much new blood.

Of course the matter is only suggestive in outline. As such it will serve the minister and leader for regular work as well as in emergency.

Standard Church Hymns and Gospel Songs: A Complete Hymnal. $65 a hundred. 80 cents a copy.

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The companion volume is, we think, something new. It begins with a 6-page article by Mr. Rodeheaver, "Suggestions for the Song Leader," which is truly helpful. Then he tells something about every piece in "Standard Hymns and Gospel Songs" to quicken personal appreciation. Often it is an incident in which the song has figured. Always, if possible, there is information about author and composer, and how the piece came to be written. Such information is enjoyed by the audience in an informal gathering. Always the object is to get people to join in the singing as an intelligent act of praise and worship.

SUNDAY SCHOOL AND THE CHURCH BUDGET (THE), by Arthur Flake. Fleming H. Revell Co., New York. 194 pages. $1.25.

The unified church budget is the plan advocated by Mr. Flake. This means that one comprehensive appeal is to be made to the membership and congregation covering all the expenses of all the organizations of the church.

Mr. Flake gives arguments therefor, and tries to anticipate objections and difficulties. He gives statistics, specimens of appeals, pledges, etc., etc. He has the plan thoroughly worked out on paper. Has it been tried in actual life, year after year?

SUPERINTENDENT'S GUIDE FOR 1932 (THE), by Harry Edwards Bartow. American Sunday-School Union, Philadelphia. 80 pages.

A useful little book, containing Sunday school attendance and collection blanks, four programs for services, separate suggestions for each month, maps, and other features in addition to a section for each Sunday in the year giving an opening prayer, appropriate hymn suggestions, closing thoughts, and some hints for the future.

SUPERVISION OF RELIGIOUS EDUCATION, by Ernest John Chave. University of Chicago Press, Chicago. 352 pages. $2.50.

A technical book, highly technical in its matter and phraseology. It is in the front rank of high-minded development and specialization in religious education.

It starts from the alleged poor quality of religious education in the average church or community as compared with

public school developments in education. As a matter of fact, of course, it just largely clothes in technical language what the average teacher faintly knows theoretically but often succeeds in achieving, and develops a more articulate and complicated system based on the modern ideals in view. "The Supervision of Recreation" is rather new, for the field of religious education is not now confined to the classroom.

A thoughtful leader or teacher will find much suggestion, from which he can choose what is within his own possibility to put over.

THIRTEEN PARTY PLANS FOR ADULTS, by Martin I. Webber. Cokesbury Press, Nashville, Tenn. 165 pages. $1.25.

With greater activity in adult work in the churches the lack of books suggesting plans for socials and parties of all kinds has been felt. Hence this collection.

The author first takes about 20 pages to show the why and the how of well-planned social affairs for adults. The plans for seasonal and other occasions reveal ingenuity in adaptation, and a large variety.

THRESHOLD OF THE TEMPLE (THE), by Charles Leslie Venable. Long and Smith, New York. 151 pages. $1.50.

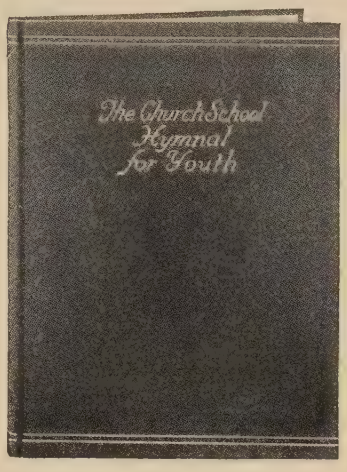
Many a man has laughed at golf as a poor excuse for taking a walk, says the author, only to find himself absorbed in the game the next year. What made the difference? Mastery of the technique of golf.

So he would teach young people the technique of the church in order to secure their interest and coöperation. This book is intended for young people on the threshold of the church, and grows out of the author's extended experience in his pastorates.

Of the 24 chapters several are based on the Ten Commandments, others on clauses in the Lord's Prayer, and still others on the Apostles' Creed. Four or five at the end deal directly with the church and its obligations of membership.

The subject is important, and this author has given it earnest attention. Every word counts. His style is dogmatic, and the reader will dissent at times. A number of subjects for Discussion are appended to each chapter, and also for Self Test, answers to the latter to be written out by the pupil so as to assure proper reflection and exactness in his self-analysis.

UNION LESSON GUIDE AND GOLDEN TEXT BOOK 1932 (THE). American Sunday-School Union, Philadelphia. 36 pages.



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WHEAT MAGIC: A COURSE FOR JUNIOR BOYS AND GIRLS ON RURAL LIFE AROUND THE WORLD, by Alda O. Dexter and Adah L. Kieffer. Friendship Press, New York. 138 pages. $1 and 75 cents.

This manual has eight "units" on increasing the food supply, raising better livestock, and other rural problems including "Searching for God," and eight stories from Japan, China, and other lands. Directions are given for conducting the meetings.

Essays and Studies

CHURCH IN THE MODERN WORLD (THE), by G. Stanley Russell. Long and Smith, New York. 179 pages. $2.

The minister of Deer Park United Church, Toronto, an Englishman whose pastorates in the old country and Canada round out nearly 25 years, sets out to define the relation of the church to the social order, war, race relationships. This depends on its own ideals, he says, its relation to Jesus and the individual, its attitude to the Bible and its doctrines, and its worship.

Well-worn themes, but Mr. Russell handles them with freshness and vigor, and with a liberal slant.

ESSAYS ON MARRIAGE, by Frederick M. Harriss. Association Press, New York. 208 pages.

Mr. Harriss was for 20 years on the national staff of the YMCA. During his last years he became impressed with the need for sympathetic personal counseling in the realm of marriage relationships. He read and otherwise learned all he could, and expected to write a book, which he did not live to finish. However, his MSS. yielded a number of essays, of which 10 are given in this book.

The subjects of these cover marriage customs and laws and attitudes, sexual aspects, ignorance and silence, limitation of families, etc. The discussion is unusually comprehensive. Divergent views and practices are analyzed. A high tone is maintained. The purpose throughout is practical. Most readers will doubtless find the essays full of ideas new to them, or freshly thought out.

MORAL CRISIS IN CHRISTIANITY (THE), by Justin Wroe Nixon. Harper and Brothers, New York. 197 pages. $2.

Writing from the side of social Christianity, the author sees that the future

of the movement is bound up with problems now being wrestled with in society. The status of labor, competition in industry, the cause of peace, economic readjustments, shifting moral values, conflicting moral ideals, these and numerous other live questions are in the melting pot while America is passing beyond the period of the prosperity it enjoyed in the 20's.

Dr. Nixon is a disciple of Rauschenbusch and seeks to orient his master's social gospel to these new conditions.

STRENGTH OF WILL, by E. Boyd Barrett. Long and Smith, New York. 190 pages. $1.50.

A tonic and wholesome breeze blows through this book. Will-power is regarded as the final and perfect form of the creative energy with which we are endowed. As exercised in discipline, self-control, it is held to be the corrective for the wretched pseudo-philosophies of recent years that demand unbridled self-expression and the like. And the will must be self-trained, through personal effort; not from outside or by others.

The author, who is an ex-Jesuit, has practised as a psycho-analyst, and knows where self-expression has landed people mentally and spiritually, physically and socially. The time for recovery from recent humbug has arrived, he feels. Hence we need wills trained to react in the direction of our happiness, serenity and peace. How the will may be trained and applied to habit, sex, nerve tension, and other states is told.

So far so good on the human level, but there seems to be no place in the scheme for the spiritual aspect, the will yielded to God's will and a believer granted spiritual POWER to act.

UNIVERSE WITHIN US (THE): A SCIENTIFIC VIEW OF GOD AND MAN, by R. O. P. Taylor. Long and Smith, New York. 168 pages. $2.

The author is an English vicar whose early training was in the natural sciences. Hence he studied religion and the Bible through scientific glasses. What we learn from the last word in science makes us feel nearer God, he says, and more at home with God. And he means the Christian God, the God of Christ and the Bible.

He arrives at his conclusions by a thorough grasp and understanding of the latest findings of science. The immensity of the stellar universe, the microcosm, the constitution of matter, creation, law and laws, miracles, evolution,—these and other topics have new meanings under the latest research.

The author has the gift of writing about them and simplifying them in language easy to read. It is truly a rare book,—accepting the data of science and finding them a support to Christian belief.

Various Themes

CHRIST IN ART, by Joseph Lewis French. L. C. Page & Co., Boston, Mass. 267 pages, illustrated, decorated cover.

The author serves as a guide as the reader traverses the picture galleries which this book represents. Masterpieces of art depicting Christ—paintings and sculptures,—are arranged in four groups, namely, Christ as child, as teacher and healer, as sufferer, and as dead and risen again. All the outstanding masterpieces are mentioned in the text, with something of their character and history and their creators, and 33 are reproduced in full-page illustrations. Many of these are not seen every day.

In small compass and tasty make-up the book gives a studied survey of its field.

CHRISTIAN SCIENCE IN THE LIGHT OF HOLY SCRIPTURE, by T. Wilkinson Riddle. Marshall, Morgan & Scott, London. 96 pages. 2/6.

Once again Christian Science is demolished by reference to Bible teaching on leading doctrines by this English minister. There are 11 chapters in the fray.

GANDHI: THE DAWN OF INDIAN FREEDOM, by Jack C. Winslow and Verrier Elwin. Fleming H. Revell Co., New York. 224 pages, illustrated. $1.50.

The authors are said to be two Englishmen who have thrown in their lot with India and are trying to serve her in a brotherhood, known as Christa Seva Sangha, consisting of Englishmen and Indians who live together and seek to interpret the Christian gospel to India. Mr. Winslow writes chapters on "The Gandhi-Irwin Pact and After" and "The Place of the Christian Church in the New India," while Mr. Elwin has chapters on "The Half-Naked Fakir" and "The Meaning of Satygraha (Soul-Force or Truth-Force)."

They write as from an intimate viewpoint, and would seem to present a good deal of new matter.

LET US IN: A RECORD OF COMMUNICATIONS BELIEVED TO HAVE COME FROM WILLIAM JAMES, by Jane Revere Burke. E. P. Dutton and Co., New York. 144 pages. $2.

The philosopher William James died in 1910. Early in 1931 Mrs. Burke of Boston, who has long dabbled in supposed contacts with discarnate spirits, got messages purporting to come from her dead husband and from William James. James wanted Edward S. Mar-

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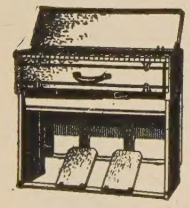

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tin, well known magazine writer, to receive a message, so it was arranged that Mr. Martin, Mrs. Burke and Mr. Bligh Bond, editor of "Psychic Research," journal of the American Society of Psychic Research, and himself the recipient of supposed messages from the other side, should sit in on communications, of which 22 are recorded in this book, dated March 5 to June 18, 1931.

The subjects touched on comprise world conditions and their solutions, rebirth, love, insight, prayer,—any number of subjects are indexed, religious and temporal, all discussed in high-sounding language such as William James would use.

Mrs. Burke is an Episcopalian who says it is high time that orthodox Christians should recognize the importance of psychic research. She believes that God is, and that the life to come is not death, but life more abundant.

POLLYANNA IN HOLLYWOOD, by Elizabeth Borton. L. C. Page & Co., Boston, Mass. 341 pages, illustrated, decorated cover. $2.

This 7th "Glad Book" covers a year in Pollyanna's life. Remember, she is now married, with her daughter Judy a growing girl, Junior also in his teens, and Ruth a young child. Her husband Jim Pendleton has got a job on the Los Angeles water storage project, so the family moves out there for a year.

By a stroke of good fortune they get to know a leading movie comedian, which is the first step in a more extended acquaintance with movie people. That is the leading line of the plot. But Jim and Judy and Junior and Ruth all form contacts and have adventures which make the book of general interest.

The author is careful to state in a Foreword that the persons and events in the story are purely fictitious: but they read like real life in Hollywood.

SOCIAL PROGRESS AND CHRISTIAN IDEALS, edited by William P. King. Cokesbury Press, Nashville, Tenn. 360 pages. $2.25.

There are four parts in this volume, each the work of a special student of social problems. They consider in turn the Perspective, the Obstacles, the Conditions, and a Forecast of Social Progress.

The Christian motive and teaching are always made the reason for complete economic justice to the worker as to wages, profits, taxation, hours, pensions, monopoly, ownership, unemployment; and all other matters which touch the lives of the millions whose labor produces the values in which they do not justly share today. We need more social Christians, Christians of the Book but not of the bankbook.

The Forecast is hazardous. What shall the future social order be? It seems fair to say that the years have shown gradual progress in man's relation to his fellow, especially in so-called Christian countries, but this volume makes it clear that we have a good long way yet to go.—Thomas Coyle.

TORCHLIGHTS TO THE CHEROKEES: THE BRAINERD MISSION, by Robert Sparks Walker. Macmillan Co., New York. 339 pages, illustrated. $3.

It happened that the author was born three miles up the Chickamauga River from the Brainerd Mission to the Cherokee Indians, founded in 1816 by the American Board of Commissioners for Foreign Missions of Boston. The site is now within the city limits of Chattanooga. It ran for 20 years, when the Cherokees were forced to give up their lands and migrate Westward.

The story is based on original letters and documents, and adds new chapters to the history of Tennessee and Georgia, and to the treatment, good and bad, accorded to the Indians.

WISE MEN WORSHIP, compiled and edited by Mabel Hill. E. P. Dutton and Co., New York. 134 pages. $1.

The compiler, who teachers economics and sociology in Wellesley College, wished to help students whose early home religion had been undermined and discarded. So she turned from the Bible and Christian evidences and experiences of 1900 years to scientists, philosophers, and professional men to ask what they believe. This book contains selections from the writings of 16 men, Christian and non-Christian. A few of them are in terms of Christian revelation, but most of them otherwise.

Sunday School Teacher: Can you tell me who made you, Joseph?

Joe: God made part of me.

Sunday School Teacher: Why, what do you mean by that?

Joe: He made me real little, and I just growed the rest myself.

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The "Life of Faith" Almanac 1932. Marshall, Morgan & Scott, London. 48 pages. 2d.
Daily texts, Bible readings, short religious poems, Keswick and other convention dates, and miscellaneous information.

Chosen Christian College Bulletin, Vol. 1, No. 1, August 1931. Seoul, Korea. 88 pages, illustrated.
General Catalogue Number 1931–32, the 18th year.

A List of Bibliographies of Theological and Biblical Literature. Published in Great Britain and America 1595–1931, by Wilbur M. Smith, Coatesville, Pa. 62 pages. $1.

The True and the False in Christian Work and Worship, by M. H. Duncan. Bible Institute Colportage Association, Chicago. 29 pages. 10 cents.
Present-day Christian work and worship and education examined from a Biblical standpoint, and found lacking in the true principle of faith in God and obedience to him.

AMONG NEW BOOKS

Afterwards, by Herman J. Schick. Stratford Company, Boston, Mass. 109 pages. $1.50.
Ballads of the Black Hills, by Charles P. Green. Christopher Publishing House, Boston, Mass. 170 pages. $1.50.
Christ in Art, by Joseph L. French. L. C. Page & Co., Boston, Mass. 267 pages, illustrated. $2.50.
Clinic of a Cleric (The), by W. A. Cameron. Long & Smith, New York. 122 pages. $2.
Epistle of Paul to the Ephesians (The), by Charles R. Erdman. Presbyterian Board of Publication, Philadelphia. 130 pages. $1.
Ethical Religion of Zoroaster (The), by Miles M. Dawson. Macmillan Co., New York. 271 pages. $2.25.
Friendly Farmers (The), by Warner and Harris. Friendship Press, New York. 154 pages. $1 and 75 cents.
God The Eternal Torment of Man, by Marc Boegner. Harper & Brothers, New York. 165 pages. $2.50.
God, Science and Religion, by Charles D. Wyche. Stratford Co. 284 pages. $2.50.
Moral Crisis in Christianity (The), by Justin W. Nixon. Harper. 197 pages. $2.
Musings, by Nannie K. Barnum. Christopher. 77 pages. $1.50.
Progress of World-Wide Missions (The), by Robert H. Glover. Long & Smith. 418 pages. $2.50.
Religion Follows the Frontier, by Winfred E. Garrison. Harper. 317 pages. $2.50.
Ways of Believing, by Miles H. Krumbine. Harper. 156 pages. $2.
What is There Left to Believe? by Herbert Parrish. Sears Publishing Co., New York. 277 pages. $2.50.
Wheat Magic, by Bro, Dexter and Kieffer. Friendship Press. 138 pages. $1 and 75 cents.
Beyond Gates of Gold, by Solomon S. Hilscher. Fleming H. Revell Co., New York. 192 pages. $1.50.
Bible and Modern Research (The), by A. Rendle Short. Marshall, Morgan & Scott, London. 254 pages. 6/–.
Calvin (John); The Man and His Ethics, by Georgia Harkness. Henry Holt & Co., New York. 266 pages. $3.
Christ's Challenge, and Other Evangelistic Sermons, by Charles F. Taylor. Revell. 152 pages. $1.50.
Clever Country, by Caroline Gardner. Revell. 159 pages. $1.50.
Down Goose Creek, by William Seeman. Revell. 200 pages, illustrated. $2.50.
Evidence for Immortality (The), by Don P. Halsey. Macmillan Co., New York. 175 pages. $2.
From Confusion to Certainty, by Boynton Merrill. Pilgrim Press, Boston, Mass. 96 pages. $1.
Helps to the Study of the Bible. Oxford University Press, New York. 289 pages.
Interpretation of Religious Experience (The), by Percy Gardner. Cokesbury Press, Nashville, Tenn. 231 pages. $2.
Interwoven Testaments (The), by Hight C. Moore. Baptist Sunday School Board, Nashville, Tenn. 191 pages. 50 cents.
Lutheran Hour (The), by Walter A. Maier. Concordia Publishing House, St. Louis, Mo. 324 pages. $1.50.
Mysticism of Paul the Apostle (The), by Albert Schweitzer. Holt. 411 pages. $3.
New Freedom in the Natural Order (The), by Charles F. Wishart. Macmillan. 263 pages. $2.50.
Perfectionism, Volume I, by Benjamin B. Warfield. Oxford. 399 pages. $7.
Puritan Mind (The), by Herbert W. Schneider. Holt. 301 pages.
Richard (Dorothy Mary), by Eldon H. Martin. Revell. 208 pages. $1.75.
Struggle for Democracy (The), by W. J. Holzermann. Christopher Publishing House, Boston, Mass. 158 pages. $2.
Under the Olive Trees, by Thomas M. Chalmers. 224 pages, illustrated. $1.25.

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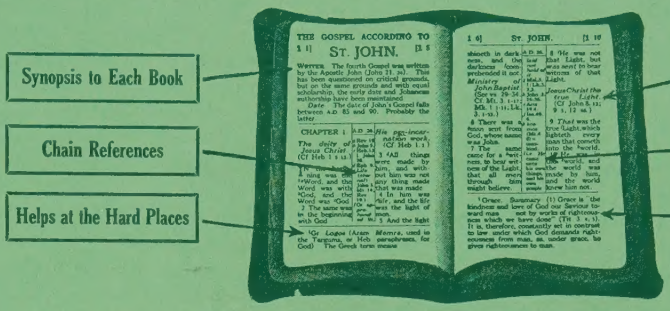

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